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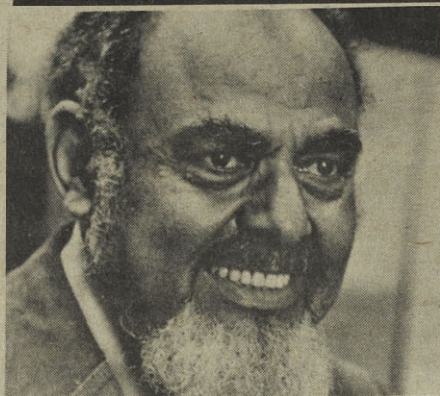
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# THE Episcopalian



## Dr. Lawrence new president of Deputies

A hard fought campaign for leadership in the House of Deputies ended quickly — but pleasantly — when Vice-President Dr. Charles R. Lawrence of New York was both nominated and elected to the presidency in a single action on Wednesday, September 15.

The House of Deputies gave a standing ovation to Dr. Lawrence and again to his wife, Dr. Margaret Morgan Lawrence, after his election to succeed Dr. John Coburn, bishop-elect of Massachusetts. Dr. Lawrence's nomination by Charles Crump of Tennessee, was seconded by Walker Taylor of East Carolina, who then moved the nominations closed and Dr. Lawrence be elected unanimously.

The five minute action brought together political factions that had campaigned vigorously before the election for vice-president on Monday, September 13. Mr. Taylor had been a strong candidate himself for the vice presidential post left vacant in 1974 by the resignation of black educator Dr. Charles V. Willie. Mr. Crump had spoken to second the nomination of Mrs. Lueta Bailey of Atlanta.

The 61-year-old sociologist is the third layman and first black to lead the 187-year-old House of Deputies.

## Inside This Issue

**FACTS AND FIGURES** on where the Church is financially appear in charts and graphs on pages 8, 9, and 10. Also see page 14 for a report on the changes these figures have brought to the ordained ministry.

**RECYCLING IS EXCITING** to West Texans who have found a way to feed hungry people (pages 6, 7). Youth in three states spent productive summers, teaching and fighting hunger (page 18). In Arizona Stephen Plummer was ordained in a joyous ceremony (page 5).

### Watch for convention coverage in November

This issue contains reports of some actions taken during the first week of General Convention now underway in Minnesota. Watch for full, in-depth coverage in the November *Episcopalian*.

## Convention votes to ordain women by narrow margin

After five days of meetings and five minutes of silent prayer deputies to the 65th General Convention voted September 16 to open the historic, apostolic — and traditionally male — Episcopal priesthood and episcopacy to women. By a narrow margin deputies concurred with an earlier bishops' decision and suddenly the tension that had been building up in the Minneapolis Convention Center was gone. The thousands of deputies and spectators listened to the final vote tally in stunned silence and then solemnly filed out with only private smiles, some tears and hugs to give a clue to their feelings.

The House of Deputies voted to concur in a vote by orders, a procedure in which divided votes are counted in the negative. The vote in the clerical order was 60 yes, 39 no, and 15 divided; in the lay order, 64 yes, 36 no, and 13 divided. Since 58 clerical votes and 57 lay votes (the Haiti lay deputation did not vote) were needed for passage, the margin of affirmative votes was only two clergy and seven lay votes.

After the vote was announced the Rev. Kenneth Trueman of Milwaukee rose to read a statement

**"The living stream of the Church can flow around both sides of this rocky obstacle which threatens Christian mission." — Presiding Bishop John M. Allin**

which pledged "unshaken loyalty" to the Episcopal Church, but said "we cannot accept with a good conscience the action of this house . . . to do so would be to violate our ordination vows."

The day before a similar statement had been read in the House of Bishops after they voted 95 to 61 in favor of the canonical change which makes ordination canons equally applicable to men and women. It was the first time the bishops have acted on women's ordination legislation. At two previous Conventions the deputies defeated this same resolution and it never got to the bishops for action.

Bishop William Gordon, assistant bishop of Michigan, had previously introduced legislation to provide for a compromise suggested by Presiding Bishop John Allin in his

opening Convention address. The legislation would have allowed bishops who opposed women's ordination not to accept women as priests in their dioceses. When this was brought to the floor, however,

**"Can we have both a majority and a minority report from our reconciliation committee?" — Canon Roger Smith, Maine**

none of the bishops wanted it.

The bishops voted down, 96-59, a constitutional amendment offered by Bishop Hal R. Gross, suffragan of Oregon. This proposal would have required further action in 1979 and the vote against it reflected the reluctance of the majority to prolong the indecision for another three years.

Some confusion occurred in the bishops for a few minutes after the key vote was taken. Bishop Stanley Atkins of Eau Claire rose to read a statement of conscience and 37 bishops filed to the secretary's desk to sign it. Bishop William Frey of Colorado hurried to a microphone to say he wanted to change his vote from yes to no.

The next day the newsletter of the Coalition for the Apostolic Ministry (CAM) noted that 27 diocesan bishops and one bishop coadjutor had voted against the measure. "This means there will be 28 dioceses . . . in which any woman ordained priest will not be recognized," the CAM newsletter said. Sixty-four diocesan bishops and six coadjutors, however, voted in favor of the resolution.

The bishops' affirmative vote had been widely predicted and was no surprise. What was surprising was

the speed with which the Convention moved to complete the process.

That same evening the bishops' resolution was referred to the deputies' ministry committee chaired by Dean David Collins, Atlanta, and Judge Joseph Michael, vice-chairman, New Hampshire. The committee hashed out their own diverse opinions that night in a closed meeting and the next morning in a public session not only recommended concurrence with the bishops — by a 28 to 15 vote — but also voted to ask the deputies to rearrange the day's schedule to permit the question to be brought immediately to the floor.

Members credited the even-handed and open leadership of Dean Collins and Judge Michael with making reconciliation on the committee possible, and hoped to

**"I can't believe it."  
— affirmative voter  
"I can't believe it"  
— negative voter**

convey this same mood to the floor of the House of Deputies. "Let's have reconciliation rather than celebration," Malcolm Talbott, Newark, said. To accomplish this the committee recommended five minutes of silent prayer before the vote.

Such recommendations from committees that usually report only dry legislative matters were typical of this Convention, where fears of splits in the Church had been expressed. Much of the talk the day after the women's vote centered on the "spirit" that seemed to prevail in Minneapolis. Theresa Gillette,

Continued on page 19

## Draft Book clears one hurdle

On Saturday, September 18, the House of Deputies approved the Draft Proposed Prayer Book with amendments and additions proposed by the Standing Liturgical Commission (SLC), the House of Deputies Prayer Book Committee, and those passed by the deputies. In a vote by orders the outcome was: clergy, 107 yes, 3 no, and 3 divided; in the lay order, 90 yes, 12 no, and 9 divided.

The Book, including the amendments and corrections, then went to the bishops for their action. They, too, could amend and correct.

In the first week numerous corrections and amendments were made. The SLC included some 56 corrections or changes, generally of an editorial nature. The deputies' Prayer Book committee, after lengthy discussion, proposed over 50 changes. These included deletions, substitutions and changes in rubrics as well as changes in some collects and other prayers.

The deputies debated numerous changes for two days. Many were designed to restore parts of the current Book of Common Prayer to the Draft Proposed Book, or to try

to make sure use of the 1928 Book would continue if the Proposed Book was accepted in 1979. This question became moot when a resolution passed requesting Presiding Bishop John Allin, together with a committee of deputies and bishops, to study this and report to the 1979 Convention. With that cleared up, the deputies went on to pass the Draft Proposed Book.

A report of the three days of pre-Convention hearings appears on page 3. Final action will be detailed in the November issue.





# WORLD NEWS BRIEFS

**BOSTON**—Nine days after General Convention closes, House of Deputies President John B. Coburn will be consecrated to be Bishop of Massachusetts. Presiding Bishop John M. Allin will be chief consecrator, assisted by Bishop Henry Knox Sherrill, former Presiding Bishop; Bishop John Burgess, Dr. Coburn's predecessor; and Bishop Horace W. B. Donegan, retired Bishop of New York. Leaders of 12 Churches have been invited to take part.

**HASTINGS**—Nebraska's diocesan convention, meeting in late August, elected the Very Rev. James D. Warner, rector of Trinity Church, Oshkosh, Wis., to be bishop. Dean Warner, who has served parishes in Wisconsin and Kansas, was chosen from among three proposed candidates on the third ballot.

**LONDON**—Anglican Bishop Robert W. Stopford, 75, died August 13 in Reading, England, where he was convalescing from surgery. Enthroned as Bishop of Bermuda in February, Dr. Stopford began his episcopate in 1955 as Bishop of Fulham, with supervision of all Anglican churches in north and central Europe. He became Bishop of Peterborough in 1956, Bishop of London in 1961, and upon his retirement in 1973 was appointed Vicar General in Jerusalem while the Church in the Middle East was in transition to an independent Province.

**VALLEY FORGE**—The federal government has given the 70 buildings on 77 acres that comprised the Valley Forge Army Hospital to North-

east Bible College. The Assemblies of God-related institution received the property after the Army abandoned it and the State of Pennsylvania failed to provide funds to convert it into a state facility.

**LONDON**—Almost a third—about 5,000—of Anglican parish priests in this country live near the poverty line on salaries that fall below the £2,400 (\$4,400) official minimum for vicars. An expected \$5-a-week raise in April, 1977, doesn't hold much promise of alleviating their condition.

**GENEVA**—When the World Council of Churches' Central Committee met recently, it admitted five Churches to membership. The WCC now has 290 full and associate members.

**JODRELL BANK**—Noted British astronomer Sir Bernard Lovell, director of the experimental station here and top expert in radio astronomy, is the new president of the Church of England's Incorporated Guild of Church Musicians. A musician by avocation, Sir Bernard plays the organ at a church near the Jodrell Bank facility.

**RAPID CITY**—Russell Means, a leader of the American Indian Movement (AIM), has been acquitted of murder charges in connection with a 1975 murder in Scenic, S.D. This was the seventh time Mr. Means, an Indian activist, had been accused of violent crimes and found innocent.

**TORONTO**—The Anglican Church of Canada is a sponsor of a 20-program radio series on the cultural conflicts involved in northern Canada's industrial development. The title, *Tomorrow—Will the Raven Sing?*, is based on an Inuit (Eskimo) legend which tells how greed robbed the raven of his ability to communicate with humans.

**WASHINGTON**—In June the U.S. Supreme Court ruled 7-2 that civil courts are bound by decisions of hierarchical denominations about "their own rules and regulations for internal discipline and government." In its decision the high court overruled an Illinois decision that the Serbian Orthodox Church

had impermissibly defrocked a bishop during church reorganization. The Supreme Court held that any review of the defrocking was "impermissible under the First and Fourteenth Amendments."

**PITTSBURGH**—A solemn Eucharist on October 9 will mark the 30th anniversary of the concordat between the Episcopal Church and the Polish National Catholic Church. Bishop Daniel Cyganowski of Buffalo-Pittsburgh and Bishop Robert B. Appleyard will concelebrate.

**YORK**—Delegates to the Church of England's General Synod endorsed "in principle" eight of 10 Churches' Unity Commission propositions for covenanting. Affirmative action on the propositions would indicate "a willingness to accept other Churches as being within the Body of Christ," a spokesman said. Anglicans, Roman Catholics, and various Protestant denominations are considering the propositions.

**LOS ANGELES**—MGM Television will make a film about the career of investigative reporter Don Bolles, who was murdered in Phoenix, Ariz., in June. Story rights have been obtained from Rosalie Bolles, his widow. Mr. Bolles' brother is the Rev. Richard Bolles of San Francisco and his father the late Donald Bolles, a one-time Episcopal Church Center staff member.

**SAN SALVADOR**—Mercedes Cardoza, 25, a Christian education teacher and a secretary with VIDA, an Episcopal project aiding campesino families, has left her country for Boston, Mass., to try her vocation in the Society of St. Margaret. Miss Cardoza hopes that after her training is complete she will be able to return to Latin America to work with the poor. (Rapidas)

**BOSTON**—Federal Judge Arthur W. Garrity has named the Rev. Edward W. Rodman, minority communities missionary for the Diocese of Massachusetts, to the 15-member Citywide Coordinating Committee (CCC) to oversee Boston school desegregation. The courts have direct control over the school system because of litigation surrounding the desegregation issue.

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**THE MYTH AND MASK EXPERIENCE** is the name of an adult education program developed by Janet McDonald, shown above with a participant in her home diocese of Western New York. Mrs. McDonald, who uses drama, fairy tales, and puppets to bring out human experiences, will travel with her masks, puppets, and theater equipment to present programs anywhere for the cost of travel and an honorarium. She can be reached through the Diocese of Western New York, 1114 Delaware Ave., Buffalo, N.Y. 14209.



# SLC answers questions on Prayer Book changes

Mistakenly billed as "open hearings," the pre-General Convention meetings of the Standing Liturgical Commission (SLC) with members of Prayer Book Committees of both Houses were nevertheless opened so visitors could listen, but not speak. The sessions proved informative, educational and occasionally humorous for both observers and participants, many of the latter first-time deputies.

The Committees agreed to spend the time "walking through" the Draft Proposed Book of Common Prayer, or the "Heavenly Blue Book," as it was often called during the meetings.

Canon Charles Guilbert, custodian of the Book of Common Prayer, and chairman of the SLC editorial committee, opened the meeting. He explained that members of the SLC would answer questions and that major areas of concern would be noted and referred for discussion in greater depth the last day.

Dr. Charles Price, Virginia Theological Seminary professor and author of "Prayer Book Studies 29," an introduction and study guide to the Draft Book, led deputies through the Draft Book.

Commission members tried to answer each question — some concerned with small details, others with larger matters — with care, precision and patience. If one answer did not seem to satisfy a question, another SLC member would try to clarify. A feeling of care and concern seemed to prevail and one deputy expressed this by saying he came "loaded for bear," but now felt quite differently.

By the second day the discussion produced six concerns: the Rites of Christian Initiation, use of the International Consultation on English Texts (ICET), options, the future role of the 1928 Prayer Book, the Psalter, and the use of generic pronouns.

Lively discussion of these subjects took up most of the third — and last — day. Commission members' responses to questions on these topics are briefly summarized as follows:

**Christian Initiation:** The Commission hopes this service of Holy Baptism (with the possibility of

Confirmation immediately following) will eventually become the "norm." If parishes schedule infant baptisms for the bishop's visitation, as some now do for adults, the new service can be used in its entirety.

Commission members said, however, that church people's responses had helped them see the pastoral need for a separate confirmation service for those baptized as infants to affirm their baptismal vows, for adults wishing to renew their vows, and for confirmed persons from other apostolic communions to be received into the Episcopal Church. This service is provided in the Pastoral Office.

Commission members responded to requests for alterations by saying they had "achieved a delicate balance" among all the theological points of view regarding this service which they said now allows enough flexibility to encompass the various theological views and practices within the Episcopal Church.

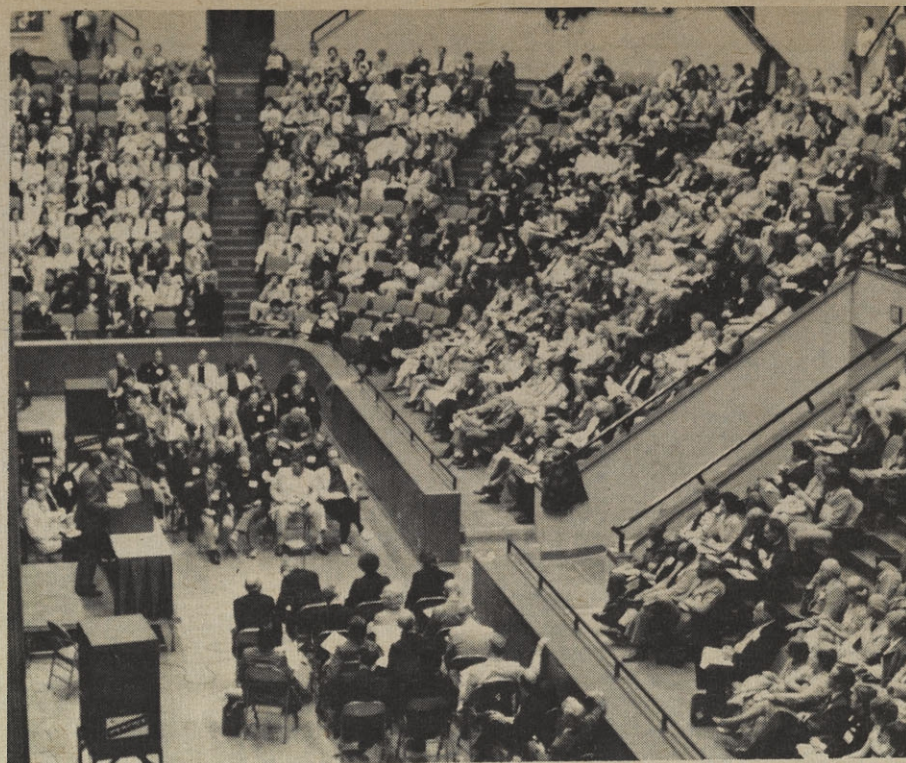
**ICET usage:** Dr. Massey Shepherd said these texts are translations from ancient languages agreed upon by a consultative body of representatives of the major Christian, English-speaking bodies. They represent scholarship advances over the last 400 years. The "future of Christianity depends on ecumenism," he said.

All other Anglican Communions — except those in Africa — are engaged in Prayer Book revision. All except the Church of England — which accepted some — have accepted the ICET versions.

Dr. Shepherd commented, "If Ireland can do it, anyone can do it."

**Options:** Are there too many? After protest over the number of options and the confusion they might cause a clerical deputy said he thought they were a good thing. He quoted a layman who said, "As a businessman I can't understand you priests. This book gives you all these ways to praise the Lord and you want to limit yourselves."

**The 1928 Book:** "Every revision in the past has made changes in the Eucharistic service," Dr. Shepherd said. "In Rite I, we have a careful and judicious change of the 1928 Prayer Book Holy Communion." The major change was to move the



PRAYER BOOK open hearing attracts crowds.

intercessions and penitential material from between the Thanksgiving and offertory to the end of the service of the Word. This represents an unwritten agreement among members of the Anglican Communion and occurs in all the new rites in Anglican revisions. The revised Roman Catholic and Lutheran services also use this order.

Some deputies were surprised to learn the 1928 Book of Common Prayer will still be the Standard Book of Common Prayer for the next three years no matter what action this Convention takes on the Draft Book. (Prayer Book change requires action by two consecutive General Conventions before it becomes final.)

**Psalter:** This topic produced little discussion and one enthusiastic commendation.

**Generic Pronouns:** Canon Guilbert said, "We have tried to examine every instance of generic usage (of the non-messianic pronouns) and to test them to see if there is an alternative way to say it in good English — not magazine-ese, but a liturgical way. But I can't guarantee we've found every one of them."

At the end of the discussion the Very Rev. David Carter, dean of the Anglican Cathedral in Calgary, Canada, and vice-charman of the Anglican Church of Canada's Commission on Doctrine and Worship, praised the Commission's work and

the Draft Proposed Book. He said it was so good he wanted to persuade Canadian Anglicans "to adopt it rather than go through the whole revision process ourselves."

Dean Carter, who has attended SLC meetings for two years, added, "The work has already had spin-off in Canada. Most of the material in the Ordinal is widely accepted and has been used. Last year the General Synod gave permission to use Eucharistic Rite II in Canada. The Psalter is widely used and, of course, we are participants in the ICET translation. We were working on Christian Initiation before our contact with your Commission and we found we were coming out in about the same place — and having the same difficulties getting them implemented."

Dean Carter said "Your Commission has come up with a great piece of work. . . . They have produced basically a conservative book."

After adjournment one observer called it a rewarding three days and said, "Whether the Draft Book is accepted or not, church members should want to use Prayer Book Studies 29."

Indeed the exercise seemed so helpful to participants that others might well wish to take the journey through the "Heavenly Blue Book" using the map the SLC has prepared in "Prayer Book Studies 29." — Martha C. Moscrip

## Executive Council hears good news on housing money

A pleasant surprise awaited Executive Council in Minneapolis when it held an abbreviated pre-General Convention meeting September 10. Howard Quander, Episcopal Church Center Officer for Community Action and Human Development (CAHD), reported a multi-million dollar return in funds for housing on an investment of \$8,500.

Mr. Quander had prepared 12 applications to submit to the Department of Housing and Urban Development (HUD) for housing assistance to dioceses and parishes. On Sept. 3 HUD notified him three of the projects had been funded: a 100-unit project in the Diocese of Vermont (\$3 million); 80 units in Northwest Texas (\$1.8 million) and 100 units in Utah (\$2.6 million). The Episcopal Church is only the applicant and the projects' sponsors are the borrowers, he said.

Mr. Quander also reported that three other applicants — in

Washington, D.C., Rhode Island, and New York City — received an additional \$9.3 million to provide 300 units. The Church supported but did not initiate these projects. Presiding Bishop John M. Allin said, "Howard Quander deserves special commendation."

Other good news came from treasurer Matthew Costigan, who told Council that diocesan pledges were running \$100,000 ahead of the amount pledged with more dioceses (11) over-pledging than those underpledging (10), and that income from special gifts more than doubled the \$250,000 anticipated.

Council was less positive in its reaction to a request from Bishop Francisco Reus-Froylan for the Puerto Rican Episcopal Church. The petition asked unconditional pardon for five Puerto Ricans imprisoned since the 1950's for attacks on Blair House, then the Presidential residence in Washington, D.C., and on the

House of Representatives. The five have served what are now the longest prison terms for such offenses in U.S. history and one is terminally ill with cancer.

Council declined to support the request for unconditional presidential pardon which had the support of numerous religious and governmental agencies in Puerto Rico. Council unanimously supported a resolution asking President Ford and the Justice Department to consider applications for parole, discharge of parole, commutation of sentence or pardon on the prisoners' behalf.

Council also defeated a move to cut \$15,000 from the budget of the national hunger program in the 1977 General Church Program budget which it would later present for General Convention approval.

Council members also endorsed the principle of church-wide support for theological education and

set a monetary goal for such support. The suggested amount would be 1.5 percent of parish receipts or that amount shown in items 51 through 56, minus 54, on the annual parochial report. If met, this goal would result in some \$6 million yearly for theological education.

Rustin Kimsey of Eastern Oregon announced that the Partner in Mission Consultation would take place in April, 1977. Anglican Churches from the five continents would meet with the Episcopal Church to discuss its needs and its mission. The partners will travel to the U.S. by mid-April to attend nine simultaneous provincial consultations from April 20 to 23. The executive Council consultation will be held in Lexington, Ky., April 27-30. Mr. Kimsey said further details would be discussed at the December Council meeting. — Janette Pierce.



# Switchboard

So that we may print the largest possible number, all letters are subject to condensation.  
—The Editors

## BLACK PRIESTS' DILEMMA: ORDINATION OF WOMEN

Nearly all of what has been said or written [about the ordination of women to the priesthood and episcopate] has come from the white constituency of the Church and little from blacks and other non-white people.

Ordination of women to the priesthood will necessarily affect us all in undetermined ways. Yet I feel no Christian alternative except to advocate the ordination of women.

As I have listened to the arguments against the ordination of women, much of what I hear and read sounds painfully familiar. Not too many years ago some of these same arguments were used to prevent black men from being ordained to the priesthood. The questions of academic ability and qualifications, emotional and moral fitness, down to questioning the humanity of blacks, were argued.

Black priests are relegated to serve their ministry in exclusively black churches or black-related work. Historically and even now a large number of white priests continue to be in charge of black and/or so-called integrated congregations. I suggest that one of the reasons why we have so few black vocations in the Episcopal ministry is directly related to the lack of equal opportunities. At this precise moment, I can't think of one black rector of a white church or a significantly integrated one.

We black priests can say to those women seeking ordination that we have been there and to some degree are still there. We know and share your struggle, pains, and sufferings. A good many black priests would concede they can't pose any strong arguments against the ordination of women from any biblical, theological, or moral point of view. And it would be contradictory and hypocritical, in our own quest for freedom and liberation in the Episcopal Church and society generally, to support the oppression of women or any other group of people.

At the same time, the ordination of women to the priesthood and episcopate (particularly white women) does present problems for black priests. These problems have to do with jobs, job mobility, and redistribution of power. Black priests realize when the Church approves the ordination of women, they will move in and up while black priests continue to be confined to their second-class status in the Church. Women will become bishops long before black priests are ever elected rectors of any significant white churches. We also fear these women's memories of their struggle will be short once they are ordained.

Frank D. Turner  
Coordinator for  
Black Ministries  
New York, N.Y.

## OTHER COMMENTS ON CONVENTION ISSUES

How wondrous indeed are the workings of God, Church, and especially some of those in our House of Bishops! It would seem that at least 60-odd of our shepherds (bishops) are determined to lead the sheep down the perilous path (ordination of women). These prelates seem determined to sponsor a "death wish" to destroy the Church.

The quaint memorial from Southwest Florida asks that we "remain loyal no matter what General Convention decides."

Ah yes, the Prayer Book draft. In this hodgepodge of language confusion we see the Committee undoing what Archbishop Cranmer so well succeeded in doing—simplifying the multiplicity of services so there would be a large amount

of uniformity throughout the Anglican Communion. The proposed draft would see that no longer need an Episcopalian expect to feel at home as he goes from church to church.

Perhaps most ludicrous of all is the resolution from Texas and Upper South Carolina opposing ordination of homosexuals. As any sensible clergyman knows, homosexuals have been ordained numerous times in our Church and will undoubtedly be so in the future. These clergy did not announce their personal preferences—why should they? If our clergy are to be representative of the Church at large, how can we exclude some of these?

Duane V. Fifer  
Indian Harbour Beach, Fla.

I am saddened and dismayed at the news contained in the August issue. It would appear that this generation of Episcopalians will be known as a bunch of bra-burning book worshipers.

I find a one-half page advertisement soliciting funds from those opposed to the ordination of women and a somewhat smaller one soliciting funds from those who are in favor.

Among the resolutions submitted to General Convention so far, I note that from 169 memorials and resolutions, 48 are concerned with the ordination of women and only three are concerned with domestic and world hunger.

We could conclude then that Episcopalians are much more concerned with who serves the Bread of Life than that millions of Christ's children are suffering from malnutrition and actual starvation. At least this is the way the evidence points.

How petty the niggling about the Prayer Book! When thoughtful people are prayerfully exhibiting stewardship in church on every Sunday, one would hope that whichever book is used is of far less importance than the fact that they are worshiping at the altar of our Savior.

Would you please pray with me that

## EXCHANGE

The EXCHANGE section of The Episcopalian includes the former "Have and Have Not" column in addition to an exchange of ideas, problems, and solutions.

The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

## MILITARY OVERSEAS MAIL

Another Christmas season is rapidly approaching—the time of year we most enjoy being with family and friends. You can help make this holiday seem a bit less lonely for many young people who are serving in the Armed Forces by joining in the collection of Christmas mail sponsored by Military Overseas Mail. This is an ideal project for churches and other organizations as well as for families and individuals. For more information, please send a stamped, addressed envelope to MOM, Box 4428, Arlington, Va. 22204.

## PLEASE NOTE

The Diocese of Tennessee has notified The Episcopalian that the St. Michael's Mission, Chattanooga, which recently requested a variety of missals through this column has no canonical connection with the diocese.

## PARISH LIBRARIES

Need help in organizing or operating an effective parish library? The Church and Synagogue Library Association offers



"May I present to you General Convention's youngest deputy?"

the Holy Spirit will descend on the delegates to our General Convention and open their hearts to accomplishing something acceptable to Jesus Christ? I am sure He will be there, and I hope the delegates will not forget His presence.

Mrs. W. W. Eisenhower  
Media, Pa.

It is fascinating to observe the extent to which the forces for the ordination of women to the priesthood/episcopate will go to obtain a "yes" vote in General Convention. The Rev. Reginald H. Fuller, in the August issue, comes up with a new idea, i.e., to suggest, cajole, or shame our foreign brothers in Christ into abstaining from voting on the Draft Book and ordination of women to the

priesthood/episcopate.

Whether or not he intended it, I consider this a great slap in the face to our brothers in Christ in the mission field from a professor in a seminary which has stood in time past for missionary outreach. Now Dr. Fuller is suggesting it was all a mistake; that we say [to missionary bishops], "You and your deputies be nice guys and don't vote in our General Convention because your foreign ideas may influence our Church." Is the Church one? Or is there one Church for the U.S.A. and another for Mexico and another for other foreign missionary dioceses? I am embarrassed even at the thought. Our integrity is on the line whether it was intended or not.

C. Boone Sadler, Jr.  
La Crescenta, Calif.

guidance through its publications and programs. Write for a descriptive brochure and sample journal issue to Mrs. Paul Hannaford, Membership Chairman, Trinity Episcopal Church, Pottsville, Pa. 17901, or directly to CSLA, P.O. Box 1130, Bryn Mawr, Pa. 19010.

## WORSHIP AIDS ON WORLD HUNGER

The Rev. Messrs. Ralph Pitman and Douglas Scott, with a grant from the Diocese of Pennsylvania's Hunger Task Force, have published a worship book on world hunger. Included are original anthems, songs, worship service with options, collects, study questions, scripture references, and an organizational guide. Books are available in pew and choir editions (at \$ .75 and \$1.50) from the Rev. Ralph Pitman, Jr., St. Paul's Parish, Box 98, Columbia, Pa. 17512.

## OFFERS AND REQUESTS

Does your parish need copies of the 1928 *Book of Common Prayer*? One hundred copies—in need of re-binding but still usable—are available from the Rev. Michael Hartney, 107 State St., Albany, N.Y. 12207.

A small Southern parish would like to have a votive light stand and can pay cost of shipping. If you know about an available stand, write to: The Rev. Steven Head, Christ Episcopal Church, P.O. Box 264, Cordele, Ga. 31015.

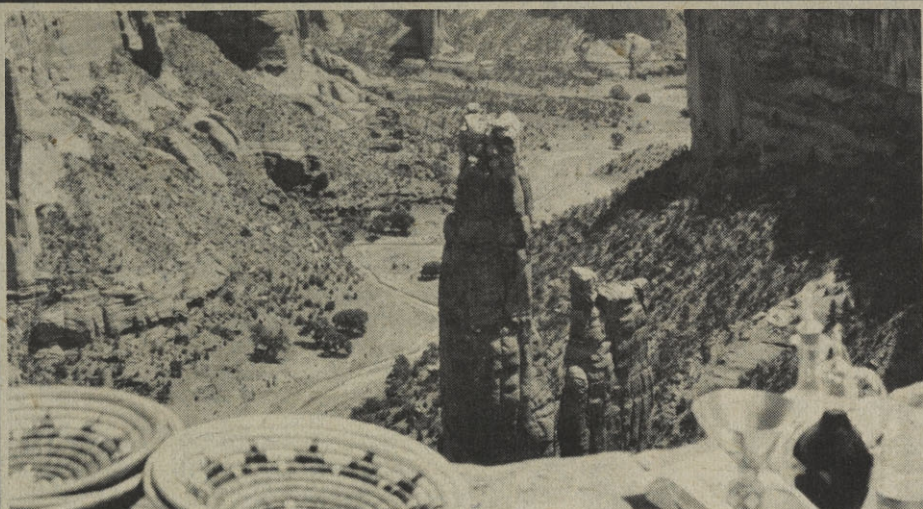
Wanted: Directions for making priest's

girdle or cincture. Ruth Bishop, 36 Pawling Ave., Troy, N.Y. 12180.

The Rev. Smith L. Lain offers a complete set of used eucharistic vestments, traditional design, for a priest approximately five feet tall. The vestments are free if shipping charges can be paid. Write to: The Rev. Smith L. Lain, St. Peter's Rectory, P.O. Box 147, Geneva, N.Y. 14456, or phone (315) 789-4910.

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**CANYON DE CHELLY** winds through great deep slashes of red sandstone, opening out of the heart of the desert like an enormous red scar which healed long ago in the Arizona sunshine. Carvings and pictographs on the canyon walls tell the story of Indians who were here as early as 348 A.D.

To the Navajos, Canyon De Chelly is a holy place. On July 25, the Episcopal Church's first Navajo priest, the Rev. Steven Plummer (pictured below), was ordained on the very lip of that canyon, facing 800-foot Spider Rock.

In a land where no symbol has more meaning than that of a shepherd and his sheep, the Rev. Robin Merrell of San Francisco, the preacher, outlined the qualities of a good shepherd. Bishops Joseph Harte of Arizona, Otis Charles of Utah, and Kilmer Myers of California participated in the service, which was said in both English and Navajo.

Under a sky as blue as the turquoise which flashed in their silver necklaces, the white and native American guests—many in traditional Navajo dress—joined Father Plummer in a great feast after the ordination. "This is the day I prayed for," said his grandmother, laughing as tears ran down her cheeks. "This is the happiest day of my life."

"It was our greatest day in 80 years in the Navajo Nation," said Bishop Joseph Harte (pictured at right).—Salome Breck



## 440 bishops invited to Lambeth confab

Recently 400 diocesan bishops as well as 40 assistant bishops from areas "where an indigenous episcopate is fairly recent" received invitations to the next Lambeth Conference set for July 22-Aug. 13, 1978, at the University of Kent near Canterbury, England.

The worldwide gathering meets about every 10 years and exercises a kind of spiritual authority over approximately 45 million Anglicans. Archbishop Donald Coggan of Canterbury will convene the meeting to consider the nature of the episcopacy, bishops' relation to the Church understood as a family of the people of God, 20th century theological problems, and contemporary shape and structure for the Anglican Communion.

The estimated cost of the three-week meeting is \$840,000.

## Women's debate on TV

*Look Up and Live*, CBS's Sunday morning religious television series, will feature on September 26 a report on women's ordination in the Episcopal Church. The program is planned to provide background on the controversy, explore the historic context of women in ministry, and consider possible repercussions of General Convention decisions. Check local listings for time and station.

## Bishop Gooden dies

Bishop Robert B. Gooden died on August 24 in Glendale, Calif. The oldest active bishop in the Anglican Communion, he would have been 102 on September 18.

Bishop Gooden was born in 1874 in Bolton, Lancashire, England, but moved as a child to southern California. He was graduated from Trinity College, Hartford, Conn., and received advanced degrees from both Trinity and from Berkeley Divinity School, New Haven, Conn. He was ordained deacon in 1904 and priest in 1905.

Bishop Gooden first participated in a General Convention in 1928 as a deputy, but he attended the next 16 Conventions—from 1931 through 1973—as a bishop, having been consecrated Suffragan Bishop of Los Angeles, a post he held until his retirement in 1947.

Commenting on Bishop Gooden's death, Presiding Bishop John M. Allin said, "Through Bishop Gooden's long and active ministry God has richly blessed the Episcopal Church in particular and Christianity in general. His life touched the life of this Church in many ways. . . I will indeed miss him as a cheerful friend and worthy example."

Bishop Gooden is survived by five children: Bishop R. Heber Gooden, former Missionary Bishop of Panama and the Canal Zone, recently retired to Florida from episcopal duties in Louisiana; the Rev. Robert B. Gooden, Jr., Seal Beach; Alice Minkler, Pasadena; Frances Beckwith, Menlo Park; and Muriel Badger, Glendale—all four in California.

# CORNERSTONE



This man is laying the cornerstone of a house for his family of five. His last home was larger. But this one will be stronger.

And for that he is grateful. He is one of a million victims left homeless by a terrible earthquake that ripped through Guatemala just months ago.

The Presiding Bishop's Fund was there at once with emergency relief. But that was just the start. Now the Fund is helping the people of Guatemala build inexpensive but sturdy new homes on concrete and steel footings.

As a matter of fact, half of the money allocated by the Fund each year goes toward long-term rehabilitation and development programs that help repair the shattered lives of stricken people everywhere. Your gift can help buy cinder blocks for Guatemala, or dig a well in Upper Volta, or buy seeds and farming tools for Pakistan.

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BROWN BAG DELIVERY day is discussed by Gene Jennings and nutrition consultant Alice Hawley.

## Texas Brown Bag idea saves 'culls,' feeds hungry

"Breaker 19 for a westbound—this is Circuit Rider lookin' east-bound on the ol' superslab. . . ." The staccato of hastily uttered yet familiar radio jargon broke through the din of engine noise on crowded U.S. 83, the ribbon of highway running through the oasis called Rio Grande Valley.

In the early morning fog and dew of McAllen, Texas, the Rev. Gene Jennings was picking his way past truckers and their 18-wheelers to one of four fruit-and-vegetable distribution sites operated by St. John's Church and its "Brown Bag" feed-the-hungry program. On this typical day, St. John's, in cooperation with social service agencies *Amigos del Valle* and Senior Companions, would distribute two tons of onions and cucumbers to needy and malnourished recipients.

"Brown Bag" was conceived in 1975, following West Texas' annual diocesan council meeting. There Presiding Bishop John M. Allin challenged his listeners to take positive action for the hungry. At St. John's, Father Jennings; parishioner James A. Wilson, an economist

who was analyzing fiscal growth in the 40-county area of South Texas; and Alice Hawley, a consultant in nutrition education and planner for the McAllen-based Development Council, formed a task force on hunger. Its first job was to sensitize the parish of 800 to its own nutritional habits.

"All we knew about nutrition," says the Episcopal priest, "was the sign at the nurses' quarters at summer camp—two eggs and a glass of milk! How were we to describe nutrition to someone in a *barrio*, a Mexican neighborhood which has no electricity, no running water, no sewage disposal? And how can we sensitize our own people to their possible vitamin deficiency? We don't know if we can change the buying and eating habits of people, but we sure are trying."

The task force knew the Valley produced three crops a year in the rich Rio Grande bottomland. The 250 packers and shippers and \$4.2 million annual revenue all guaranteed resources and data on which the parish could act in its hunger program.

Ike Griffin, an independent shipper and parishioner, knew 20 percent of all fruits and vegetables packed in the Valley was discarded as cullage—small cabbage and large lettuce, spotted fruits, flat onions, and split or bruised vegetables, rejected by Valley packers because they do not meet rigid marketing standards. Only a non-profit organization can qualify to use such culled products.

Two months later the task force also knew about malnutrition in the neighboring cities of Pharr and Edinburg as well as in McAllen. In Hidalgo County people suffered deficiencies in Vitamin A, protein, calcium, and especially Vitamin D. ("We found there was a full day's Vitamin A in one carrot," says Father Jennings.) Through interviews, discussions, and research St. John's identified the social, cultural, and economic characteristics of the 20,000 people of the county—some 80 percent of whom are Spanish-speaking Mexican-American citizens—and how those factors contributed to malnutrition.

The task force had utilized the research skills of the University of Texas at Galveston and nearby Pan American University at Edinburg for a profile of the hungry and malnourished person. The Salvation Army and McAllen Roman Catholic Charities described their systems, which already provided social services to target areas in the county.

By September, 1975, St. John's Hope for the Hungry Committee had heard from William J. McGanity, M.D., of the University of Texas, about his "Ten-State Nutritional Study" as it applied to Texas. The committee had met with small groups who recommended that persons in the Christian community could begin individual participation by consuming less, wasting less, and preparing their children to cope with having less.

If St. John's could start a program to aid hungry people, the task force of Jennings, Wilson, and Hawley believed existing local service organizations should be approached as the means of product distribution. *Amigos del Valle*, a federally funded program designed to feed and provide social direction for elderly people, was interested in cooperation. The Senior Companions, a federally funded home-bound program, also agreed to participate.

After considering opening a canning plant and a freeze-dried fruit and vegetable center, the committee decided to launch "Brown Bag" in January, 1976.

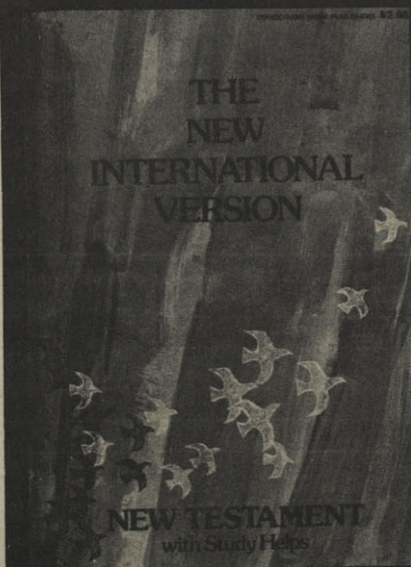
"We started thinking about a warehouse co-op delivery system," says Father Jennings. "Families could come in, buy a large quantity of culled fruit and vegetables and buy them cheaply. The way to get people to eat right is to hit them with the right kind of food."

"But we had to get the food to



DUMPING ONION CULLS, Gene Jennings loads a delivery truck by hand.

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**CASCADES OF CUCUMBERS** pour off the vegetable chute as Brown Bag coordinator Melissa Friedland and Henry Chapa, packing department foreman, watch.

the people—to Head Start programs and to older persons. We had to create an atmosphere in which the people could bag the food themselves and take it to their homes so they would have some investment. Cullage is not garbage; it just doesn't meet packing specifications. If it's going to be used quickly, it's good food. One time I saw little carrots—culls—too small for the supermarket. Julia Child would have gone wild!"

As the committee planned its trial run, attention from within the diocese focused on St. John's. Bitsy Rubsamen, from the diocesan office in San Antonio, helped provide a grant from West Texas for \$1,700. Two cotton wagons, given to St. John's by McAllen Fruit and Vegetable Co., were modified at a cost of \$400. Dr. McGanity's advice hung in the air. Says Alice Hawley, "He told us to take on only what we could chew and that we should feel good about it. He said we couldn't save the world all at once."

"Brown Bag" began in earnest. Two months later, in March, an evaluation showed that the project was making only two or three distribution runs a week to *Amigos del Valle* sites in McAllen, Pharr, and San Juan. The volunteer driver from Senior Companions wanted to deliver produce in a truck; the cotton wagon's slats were too far apart for delivering carrots. Coordination problems also existed. How

could the committee locate packers who would provide cullage in the cities where the *Amigos del Valle* sites were located?

During this two-month period Ike Griffin negotiated with other packing sheds and brought the number participating to seven. "People here," says Ike, "want to break out of the 'patron' system and help themselves. The packers know this and are eager to help. They have been most cooperative." Packers supplying cullage saw no conflict with retail distributors since "Brown Bag" distributed food only to the elderly and to children in Head Start centers.

As the result of the March evaluation, "Brown Bag" has added Melissa Friedland, a VISTA worker with the Hidalgo Health Care Corporation, as a temporary coordinator. *Amigos del Valle* distribution sites have increased to four;

deliveries have also increased to four a week.

"Brown Bag" has the potential," says Father Jennings, "for reaching 25,000 recipients in Hidalgo County. St. John's has identified its resource people. We have done our honest and objective research, and we have stayed within our limits and capability to deliver. We matched specific need with our local resources."

The program's needs have always been more than local financial resources could support. The McAllen Hope for the Hungry Committee at St. John's is seeking \$12,000 for a truck and funds for a coordinator and a driver the remainder of this year. "Brown Bag" is also hunting \$7,000 for operating costs starting in September, 1977.

"We didn't want to go out and get a lot of money for something we weren't sure of," says Father

Jennings. "Now we know it works, we need help in funding." The committee will seek a grant from the United Thank Offering Committee and national hunger support from the Episcopal Church.

"The program has a high payoff. Everybody feels good about it because there's a process at work here," Father Jennings says. "The packers and shippers have the cullage problem and are glad to cooperate. What 'Brown Bag' is selling is an idea. The one thing we can't sell is the guts to try what we're doing. I don't know how to peddle that kind of enthusiasm."

"Brown Bag" could work in any part of the country with a two-months' growing season. The key ingredients besides enthusiasm seem to be recipients, a product, a delivery system, and a determination to find the need and evaluate the impact. —Steven R. Weston

## Venita has known a lot of suffering.



Venita is a shy little girl with big, dark eyes. You can see by her wistful expression that she has known much suffering in her short life in India.

She hardly remembers her parents. Her mother was in ill health when Venita was born. She died when Venita was only two years old.

Her father earned very little and lived in one room in a tenement in Delhi. He was unable to support and care for the frail little girl. He asked a children's Home, affiliated with the Christian Children's Fund, to take care of his daughter.

There is still a sad, haunting look that lingers in Venita's dark eyes. But she's improving. Gradually she's losing her shyness, and she smiles and plays with other children who share the same room at the Home.

Venita now has the care she needs. Her CCF sponsor here in this country is helping give her a better chance for a useful, happy life.

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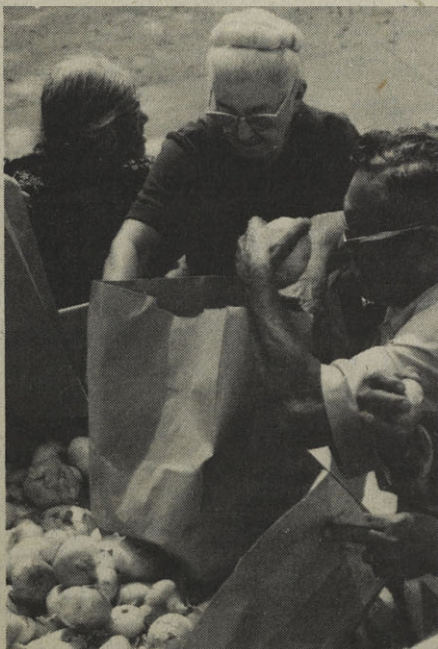
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**AT AMIGOS DEL VALLE** service center, onion culls are packed into the brown bags from which the program takes its name.



# State of the Church in 1976: Has the slide stopped at last?

The Episcopal Church in the U.S.A. has steadily been losing membership since the late 1960's. Even accounting for changes in the parochial report forms and difficulty in obtaining the right figures on time year after year, the facts are clear and unmistakable.

Based on a survey of membership figures since 1950 (see graph at right), we are now about where we were in 1956 in the total number of baptized persons in the U.S.A. and back to 1960 in the number of reported communicants.

We reached our high for total baptized persons (3,429,153) in 1967 and our high for reported communicants (2,280,077) a year later, in 1968. Since those years, we have lost 571,640 baptized persons, or one-sixth of our entire membership. In other words, for every six persons recorded as belonging to the Episcopal Church in the U.S.A. in 1967, we have only five today. As a statistic, this may be startling to some. To vestries, rectors, finance committees, and diocesan councils in many parts of the nation, this has been a quiet, gnawing fact of life for several years.

The loss in communicant strength (228,113 persons since 1968) is not as dramatic. This is only a 10 percent drop. In terms of the life of a parish or diocese, this loss of one out of every 10 may be more important, however, because a communicant member usually contributes more to the fellowship.

Church hindsighters can have—and already have had—an intriguing time delving into these drops and searching for reasons. Obviously, the turmoil of the late 1960's had something to do with this turn-

about in Episcopal Church growth. The largest annual drop came during the Church's time of crisis in 1969-71. Some people left the Episcopal Church because it was doing too much about blacks and other American minorities; others left because the Church was doing too little.

The general reaction against institutions in America also contributed. In addition, the revolution in young people's attitudes toward the Church and in making institutional commitments of any kind began to show in falling baptism and confirmation figures. And the decline in the U.S. birthrate began

to show on parish rolls. The glorious post-World War II revival of Christianity in America had ended after two decades of strength and accomplishment.

Has the backslide stopped? Not yet. Parochial report summaries for 1975, compiled earlier this year and released in August, still show losses in baptized persons, communicants, and confirmations (see details on page 9). And the current agony in the Church about revising the Prayer Book and ordaining women to the priesthood doesn't appear to be helping membership growth. In fact, many veteran observers of the Episcopal Church ex-

pect losses to accelerate following the Minnesota General Convention.

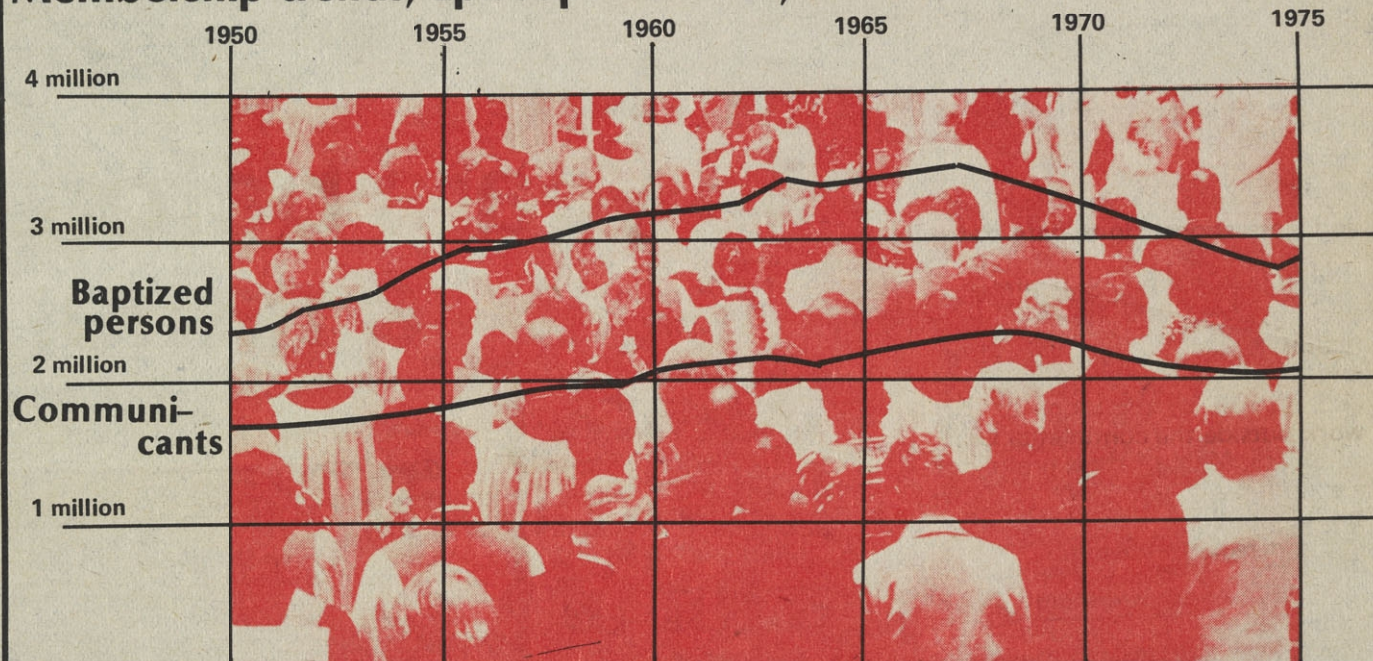
On the other side, some positive signs are visible. First is the Church's renewed interest in evangelism and spiritual growth and the revival of parish membership committees in many parts of the country.

Second, the losses are beginning to level off. For the first time since the late 1950's, the number of children's baptisms has increased slightly. The number of adult baptisms is the highest since 1970, and the number of confirmations has steadied after large losses between 1960 and 1972.

If we can weather the post-General Convention period with reason, calm, and emotion leashed, the Lord may have some surprises for us as we move toward the Church's Bicentennial in 1989.

—Henry L. McCorkle

## Membership trends, Episcopal Church, 1950-75



Source: Executive Council, Figures include 50 states and District of Columbia

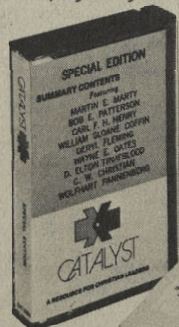
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1976 People facts
from the 50 states

These statistics, for the year 1975, include all continental U.S. dioceses, Alaska, and Hawaii. Overseas figures are listed separately.

2,857,513 baptized members. This is 49,780 fewer than reported last year and 396,204 fewer than reported in 1970 (see story on page 8).

2,051,964 communicants in good standing. This is only 4,290 fewer than last year but 183,834 fewer than reported for 1970.

1,172,104 church-related households, including families and individuals. This is a new and helpful figure in the parochial reports because it indicates the small size of Episcopal families and the large number of members who live alone.

1976 People Facts
for Overseas Areas

The Episcopal Church overseas includes hundreds of congregations in several foreign countries and U.S. commonwealths, territories, and possessions. Up-to-date statistics are not always so easy to obtain because of distance and differing circumstances, but the following figures, based on the latest information available at press time, will give an idea of the scope of this work outside the continental United States. Most of these groupings are national Churches or missionary dioceses with their own bishops and regional governing bodies.

Table with 3 columns: Members, Congregations, Clergy. Rows include Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Europe, Guam, Guatemala, Haiti, Honduras, Liberia, Mexico (Central and Southern, Northern, Western), Nicaragua, Panama and the Canal Zone, Philippines (Central, Northern, Southern), Puerto Rico, Taiwan, and Virgin Islands.

61,312 baptisms of 54,891 children and 6,421 adults. Both these figures are higher this year than last but compare poorly with the 108,188 baptisms reported in 1960.

66,011 confirmations, a drop of only 1,893 since last year but hardly comparable to the 116,663 reported in 1960.

5,025 received by bishop, an increase of 674, or 15 percent, over last year's figures and the highest since 1971.

543,774 church school students. This is a slight decrease from the figure reported last year but an increase of more than 10,000 over the

figure for 1972. The figure reported in 1960, however, was 841,857. 73,535 church school teachers and staff, a small increase over last year. This total has remained fairly stable since 1972.

7,177 parishes and organized missions, an increase of 90 over last year's report and a healthy increase over the 20-year low of 6,991 reported for 1972.

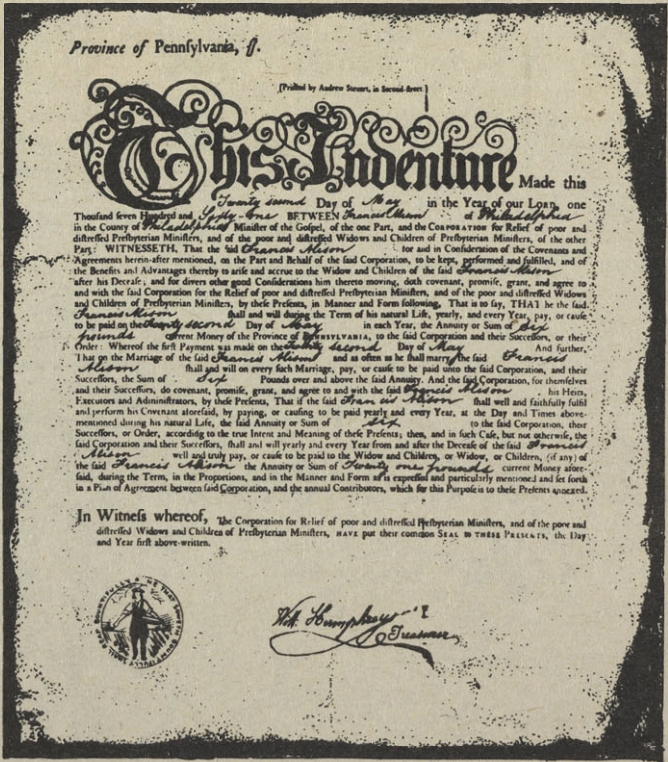
12,021 total clergy, a new high. This is balanced by the fact that non-parochial clergy reached a new high of 4,810. Of this latter total, almost half are non-stipendiary, earning their living in occupa-

tions outside the Episcopal Church proper. 7,211 clergy in parochial work, an increase of 535 over 1970.

252 ordinations of priests. This is the lowest figure in the last six years, perhaps reflecting the changing market for this calling (see story on page 14). The 302 deacons ordained last year also mark a six-year low.

639 candidates for the ordained ministry. This figure, on the other hand, is a six-year high, reflecting an increased number of women and perhaps increased hopes for the future. The 1970 figure was 415.

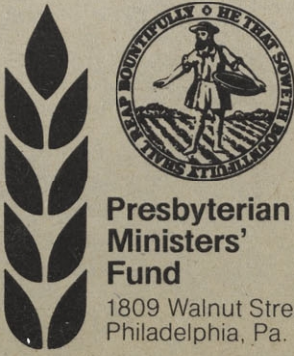
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# Financial facts/76

Although we have lost one out of every six members we recorded eight years ago, we are giving 50 percent more to the total work of the Church. We are still struggling to keep up with inflation and rising prices, but we have survived a series of financial crises on parish, diocesan, and general church levels with our red, white, and blue banner still flying—though slightly tattered.

Most of this increase has gone to fund regular parish support, as the graph on the right shows, leaving large capital and development needs still unmet on every level. That we have survived is a measure of the faithfulness and determination of the typical Episcopalian in times of testing. The figures released in August show the following totals:

## RECEIPTS

**\$409,090,503** from all sources. This is a new high and comparable to \$277 million in both 1970 and 1971, two crisis years.

**\$233,702,000** from pledge and plate offerings, a figure again reinforcing the fact that less than two out of every three dollars in church support arrive through parish offerings.

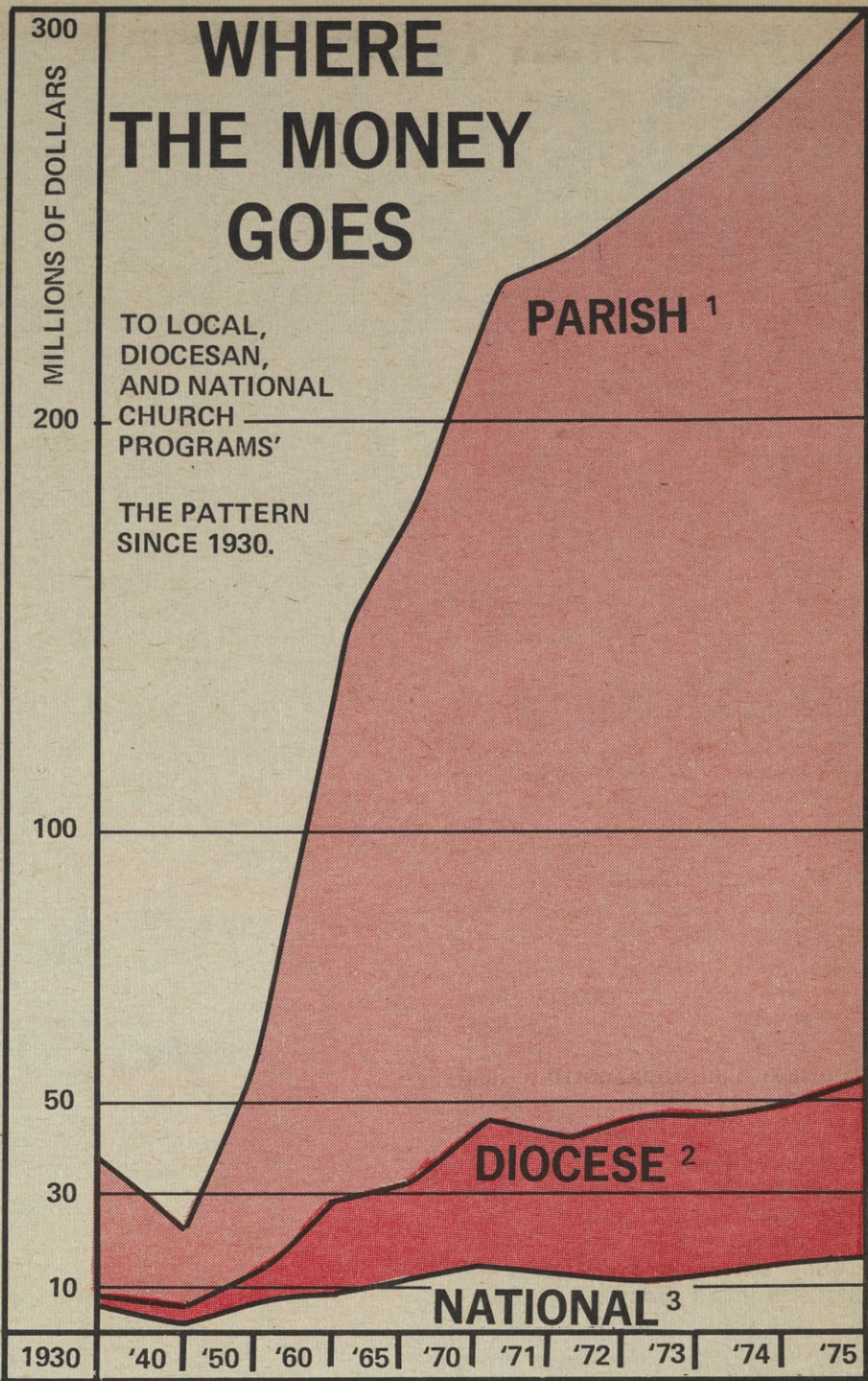
## DISBURSEMENTS

**\$291,950,204** total for all parish purposes, including capital expense. Funds for capital purposes have dropped sharply from \$28 million in 1970 to \$8 million in 1975.

**\$249,443,286** for parish operating expenses alone. This compares with \$185 million in 1970 and is the figure used in the parish section of the graph (1).

**\$38,663,906** for domestic diocesan assessment and program budgets. This is a welcome increase after diocesan expenditures fell to \$30.9 million in 1971. This figure is included in the graph (2).

**\$10,797,739** in contributions dioceses sent to support the General Church Program voted by General Convention and administered by Executive Council. This is an increase over the tight years of 1972 and 1973 but represents a decrease compared to the \$11.2 million sent in 1970. Churchpeople, however, more than doubled their giving to the Presiding Bishop's Fund for World Relief from \$1 million in 1974 to \$2,644,290 in 1975, helping to increase the Church's total work outside parish and diocese modestly over a five-year period—see graph (3).



# Child abuse is a terminal disease.

"I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now."



ON ARRIVAL, 1972



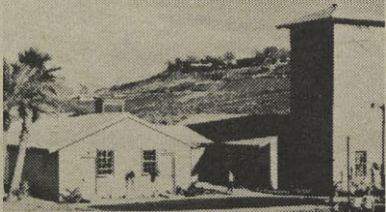
TODAY, 1976

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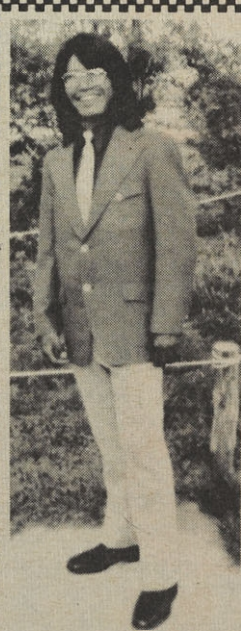


need prayer partners to lift up the psychological problems and emotional disturbances of these children to the Father's throne. No professional fund raisers are employed, so all gifts go directly to the support of the children.



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# Clergyman takes sample of liturgy practices

When you have a question, why not ask it?

That's what the Rev. Daniel R. Colley, rector of St. Peter's, Monroe, Conn., did when he wondered what was really happening liturgically in parishes across the country. "Confused by mailings that represented every point of view," Father Colley said he wished he could "ask folks in parishes what they were actually using at the Eucharist."

First he obtained permission from the Bishop of Connecticut and from his parish. Then he bought a self-contained recreational vehicle, and he and his wife, Peg, set out to ask.

The Colleys covered 16,000 miles between mid-June and late August. Father Colley reasoned that 2 percent, or 148, of the 7,400 continental parishes and missions would give a fair and representative reading. The trip was loosely planned in a wide figure-8 that began in New England, toured the Great Lakes area, zigzagged south to New Orleans, west to southern California, north to Seattle, wound east through the Rockies, followed the Missouri Basin to mid-continent, and ended with visits to the southeastern states and back up the Atlantic coast.

Through the 42 states, Father Colley asked his question in 160 parishes in 54 dioceses. He found that the majority, 82 parishes (51 percent), use Rite II Trial Liturgy most often, followed by the 40 parishes (25 percent) which use the 1928 Prayer Book rite. Sixteen (10 percent) use Rite I most often, and 19 (11 percent) use the three services equally. Two parishes use the American Missal, and one uses the 1928 service translated into the Dakota language.

He also discovered a strongly Eucharist-centered trend with some 76 parishes (47.5 percent) never using Morning Prayer on Sunday; an additional 13 parishes (8 percent) use it only once a month. In 61 parishes (38 percent), Morning Prayer is used twice a month and in 10 parishes (6 percent) three times a month.

The Colleys gathered some good memories along with the worship statistics. Perhaps their experience with a congregation in Pine Ridge, S.D., epitomizes the warmth of their welcome in all parts of the country. "At the service in Pine Ridge, Father Bull Bear prayed in the soft Dakota language that Almighty God might watch over us as He did over Abraham and Sarai in their travels so many years ago."

Father Colley says, "The figures speak for themselves. This is simply what WE—the Episcopal Church—are doing on Sunday mornings in 1976."



**PUTTING THEIR HEADS TOGETHER** at the recent World Council of Churches' Central Committee meeting in Geneva: Episcopalian president Dr. Cynthia Wedel (left) reviews a publication with Presbyterian president Annie Baeta Jiaage (right), a jurist from Ghana, and staff member Brigalia Bam. —RNS photo

**THE CHURCH**

## is more important than ever

Arson is increasing in this country at an alarming rate, with an increasing number of churches included among its victims.

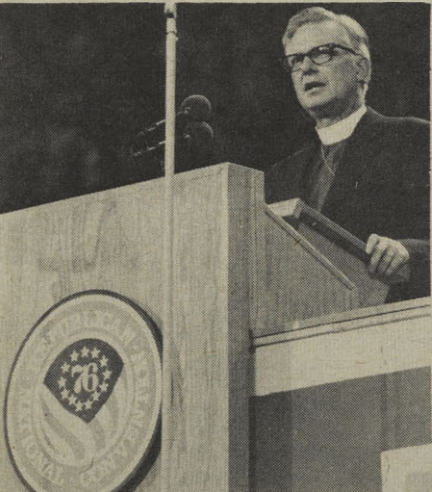
Theft is another major threat that is increasing at a shocking rate. In one city alone more thefts from churches were reported in the first six months of 1975 than in all of 1974.

As if the specter of arson and theft were not enough, replacement costs continue to rise. Churches and church-owned property are becoming increasingly vulnerable to loss . . . and if loss strikes, replacement costs are higher than ever.

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**EPISCOPAL PRESENCE** at the Republican political convention was provided by Bishop Arthur A. Vogel of West Missouri when he delivered the invocation and welcomed the GOP to his see city, Kansas City. —RNS photo



# In Person

Bill Forrester of Jacksonville (Fla.) Episcopal High School (see August issue) won a bronze medal in the 200-meter butterfly at the Olympics in Montreal. . . . The Rev. Stephen J. Chinlund, 42, executive director of Big Brothers, Inc., in New York, is the new head of the New York State Correction Commission, a watch-dog agency. . . . Canon Emmanuel A. Amand de Mendieta, noted theologian and a convert to Anglicanism, died in England at the age of 68. . . . United Poets Laureate International has cited Canon Joseph F. Hogben, Albuquerque, N.M., as American Poet with Bicentennial Distinction. . . .

Victoria Dozier, St. Thomas' Church, Battle Creek, Mich., received the Sojourner Truth Award from the Battle Creek chapter of the National Association of Negro Business and Professional Women's Clubs. . . . Dr. Lester B. Brown, former dean of academic affairs, is executive vice-president of Voorhees College, Denmark, S.C. . . . The Rev. L. Peter Beebe, formerly of Oberlin, Ohio, recently joined the consulting firm of Cumming, Doll, and Associates, Cleveland, Ohio. . . .

The Rev. Almus Thorp became interim dean of Bexley Hall, Rochester, N.Y., in September; he is retiring as director of the Board for Theological Education. . . . Tobacco executive William D. Hobbs, an Episcopal layman of Winston-Salem, N.C., will be associate chairman of the 36th National Bible Week this November. . . . J. W. Canty, III, displayed his Union Theological Seminary thesis—a series of photographs of people and places—at the Cathedral of St. John the Divine, New York City, in July. . . .

Advertising executive Hamilton Wilson joined the staff of St. Mary's School, Peekskill, N.Y., as director of admissions and development. . . . Helen Rose Cline, recorder for Trinity Parish, New York City, for 19 years, retired in May. . . . The Society of the Holy Cross recently installed the Rev. James Parker, SSC, rector of St. Mark's, Albany, Ga., as Provincial Vicar for North America. . . .

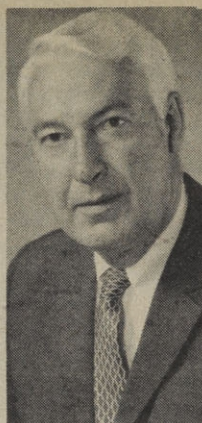
The Rev. C. Merton Wilson, rector emeritus of All Saints' Church, Baldwin,

N.Y., was honored by his parish on the 50th anniversary of his ordination to the priesthood. . . . The Rev. Robert B. Standard, St. Luke's, Dallas, Texas, has been ordained priest after 21 years in the diaconate. . . . Walter L. Johnson, Episcopal layman and journalist from Franklin, La., is executive director of the Kidney Foundation of Louisiana. . . .

His Eminence the Metropolitan Titus of Rethymnon and Avlopotamos, Crete; Bishop Robert Cochrane of Olympia; the Rev. Bonnell Spencer, OHC; Dr. Cynthia Wedel; Dr. Charles R. Lawrence, II; and the Rev. Clarence W. Sickles received honorary degrees at General Theological Seminary's commencement exercises. . . . The Rev. Charles J. Minifie, Trinity Church, Newport, R.I., appeared on the *Today Show's* Bicentennial salute to Rhode Island in a discussion of the history of that state's religious freedom. . . . The Rev. Evelyn Newman of the United Methodist Church became the first woman minister at Riverside Church, New York City, in June. . . .

The 66-year-old younger Bishop Gooden—R. Heber—officially retired from his duties in Louisiana in May. His 101-year-old father, the late Bishop Robert B. Gooden, enjoyed 29 years' retirement before his recent death. . . . Jean A. Goldberg, St. Mark's, Albuquerque, N.M., is the first woman elected to the standing committee of the Diocese of the Rio Grande. . . . A Texas unit of the National Association of Social Workers named the Rev. Harland B. Birdwell, St. Mary's, Big Spring, Outstanding Citizen of the Year. . . .

The Episcopal Churchwomen of Wyoming elected the Rev. Richard E. Hayes, deputy to Bishop David Thornberry, to be one of their official participants at the Triennial Meeting in Minneapolis. . . . Canon R. Stewart Wood, Jr., of Indianapolis, Ind., has resigned as Province V representative on the Executive Council; Bishop Donald Parsons of Quincy replaces him. . . . Faith Alive elected Edwin H. Ferree, St. Paul's, Darien, Conn., chairman of the board at its annual meeting. . . .



OF LEADERS AND AWARD WINNERS: (left to right) Hamilton Wilson, William D. Hobbs, William C. Lowe, and Whitney North Seymour.

Mabry Lyman, South Burlington, Vt., is the new editor of *Mountain Echo*, the diocesan newspaper. . . . Whitney North Seymour, attorney and senior warden, Grace Church, New York City, received the first Episcopal Layman Award from Bard College, Annandale-on-Hudson, N.Y. The Rev. William C. Lowe, Auburndale, Mass., was recently elected president of Bard's Alumni Association. . . . Bishop Coadjutor John T. Walker of Washington was College Days speaker at the University of Maryland, College Park. . . .

Pamela Richard is the new director of newspaper services for the National Council of Churches in New York City. . . . The Rev. Sanford D. Smith will move from Los Angeles to fill dual posts as canon to the ordinary for metropolitan

affairs and rector of Church of the Messiah, Chicago, Ill. . . . The Rev. Clyde Ireland has joined the development staff of the University of the South, Sewanee, Tenn., as director of church relations. . . .

Bishop Wesley Frensdorff of Nevada; Bishop Coadjutor John S. Spong of Newark; and the Rev. Samuel Van Culin, Jr., Episcopal Church Center executive for overseas mission, were American representatives at Anglican inter-Church consultations in Africa this summer. . . . Imogene Holt, St. Stephen's Church, Lubbock, Texas, is the first female senior warden in the history of the Diocese of Northwest Texas. . . . The Rev. John T. Docker, Jr., is canon to the ordinary in the Diocese of Bethlehem, Pa.; his special responsibility is programming.



GATHERED IN HIS NAME, a singing group from Grace Church, Tucson, Ariz., performed at the diocesan convention. On Sunday mornings the group—Dave, Karen, Lex, Bruce, Steve, Bodi, Lesli, and Kathy—sings at services, accompanied by three guitars and a string bass named Bertha. —Suzanne Klein

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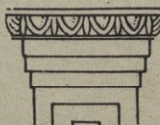
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## Requirements told for parish estate planning programs

Edward E. Hale of Chicago, a partner in the Gosner Gerber Tinker Stuhr firm of development consultants, has some definite ideas about estate planning programs, raising capital funds, and the building of endowments in parish churches. He shared some of them during a week-long workshop at Nashotah House last summer.

Mr. Hale spoke about development as a continuing process in the lives of institutions rather than as a concept connected only with limited capital drives. He said development is a new part of institutional life, coming in to being after World War II.

"Capital can be raised for some specific parish project or for endowment funds," says Mr. Hale. "A successful program requires adequate staff and budget, and the goal must be realistic—its realism determined by the past giving performance of the parish membership."

The development consultant says parish fund raising requires teamwork as well as the support of all leaders in the congregation "whether or not they are on the vestry." He says fund raising can best be done by parish members themselves rather than by "outsiders who are brought in."

"In most congregations 10 to 20 people can determine whether or not you get what you go after," says Mr. Hale. He takes a dim view of feasibility studies, claiming that most are done by the people who want to be hired as fund-raising counsel. The best studies are done by the institutions themselves.

According to Mr. Hale, the clergyman must "do his share" in parish fund-raising efforts, but he warned that "for any program to succeed, it cannot be built around any single individual."

Included in the materials distributed during the workshop were a job analysis for a parish committee on estate planning, an outline for building an effective estate planning program, and descriptions of various types of deferred gifts with information about how they benefit donors and recipients alike.



Edward E. Hale

## /PS . . . about books

**Week In—Week Out: A new look at liturgical preaching** by David E. Babin, \$7, The Seabury Press, New York, 130 pages.

The liturgical movement has placed new emphasis on the importance of the ministry of the Word, including the preaching of the Word. That David Babin, who has done so much to interpret the liturgical movement to Episcopal Church members, be the one to write this book on preaching is only fitting.

Father Babin does not waste words. He tells you why to preach. He tells you how to preach. But the book is written more as a set of suggestions than as a code of rules. The author tells, for example, how he plans and writes his sermons, but he offers such information on a "take it or leave it" basis. What he really wants is for readers who are preachers to develop such methods for themselves.

As I was reading this book, I suddenly had the idea it would not be a bad volume to use in a study course with laypersons in a parish. For everybody to become more interested in preaching might just be a good thing. —R.J.A.

*The Professional Supplement is published in clergy editions of The Episcopalian six times each year. The Rev. Richard J. Anderson, 41 Butler Street, Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to Professional Supplement, 1930 Chestnut Street, Philadelphia, Pa. 19103.*



Bishop Allin and friends at NNECA meeting

## NNECA meeting draws 60 delegates

by John T. Broome

The sixth annual meeting of the National Network of Episcopal Clergy Associations (NNECA) met at Sacred Heart College, Charlotte, N.C., in May, hosted by the North Carolina Episcopal Clergy Association. John Broome, president of the diocesan clergy association, welcomed the delegates. Al Reiners, vice-president, was in charge of arrangements.

The 60 delegates, who represented 21 dioceses, enjoyed themselves immensely and expressed a desire "to keep coming to North Carolina each year." The delegate from Hawaii had traveled the greatest distance. And for the first time in the history of NNECA meetings, Presiding Bishop John M. Allin attended; Bishop Richard C. Martin, executive for ministries on the Episcopal Church Center staff in New York City, accompanied him.

Clergy from North Carolina presented case studies of letters of agreement and clergy evaluations. Keith Reeve, Bob Hayden, and Beje Hinson reported on their work agreements and evaluation process. Small discussion groups and a panel helped raise questions and clarify concerns. The Diocese of North Carolina has pioneered in this area, the only diocese to have passed a canon which allows limited and specified clergy tenure. In the evening representatives of the various dioceses shared what their associations had been doing, describing many creative projects and programs.

The next day a panel of four discussed current concerns of ministry. Bishop Allin spoke on ministry as servanthood of the laity and ordained, the need for a national talent bank, and the need to provide resources for ministry without requiring huge economic structures. Bishop Martin talked about clergy surplus and the seminaries' difficulties in preparing persons for ministry. The Rev. Jay Lowery, executive director of Enablement, Inc., talked about the non-stipendiary ministry and some exciting new models of this kind of tent-making. Joan Bowman, who has traveled extensively assessing the role of women—both lay and ordained—in the Episcopal Church, focused on the problems women, especially clergywomen, encounter.

Bible studies were conducted on ministry as servanthood from John 13 and its implications upon the local, diocesan, and national Church.

NNECA VI passed significant resolutions. Delegates endorsed a revision of Title III of Canon 21, concerning the Dissolution of the Pastoral Relationship, to be considered at the triennial Convention in Minneapolis. Each delegate present voted to commit himself to the Christian principle of tithing. Another resolution called upon all NNECA member dioceses to adopt an affirmative action plan to support equal opportunity for women in the ministry, both ordained and lay.

The Presiding Bishop celebrated the Eucharist on the meeting's second day, and the Rev. Richard Kirk, NNECA president, celebrated on the last day. Bishop Allin emphasized the vital importance in the Church today of "networking"—communicating, sharing, supporting, informing, caring, offering—as a way to help Christians build themselves up in love and become ministers and servants of the living Christ in the world today.

## 'It was tremendous' says Iowa rector about sabbatical

by Bernard G. Miars

The experience was tremendous, and I hope every clergyman in the course of his ministry can have the opportunity for a sabbatical.

I am in my fifth year as rector of Church of St. John the Evangelist in Clinton, Iowa. I have just completed a six-months' semi-sabbatical, running from January through June of this year. I have been a parish priest for three decades, all of it in the Diocese of Iowa except for two years as a curate in Minnesota.

During these years I have found no opportunity for returning to the classroom except for several week-long stints at the College of Preachers and occasional diocese- and seminary-sponsored short courses. For a long time I have felt a need to spend some time in uninterrupted study and reading for my own enrichment and pleasure and to increase the effectiveness of my ministry.

Fortunately for me, I am in a diocese which recognizes this need: Iowa has established and funded a department for professional and development leaves. These leaves are to encourage growth and increase clergy competence, which in turn will contribute to the life and work of the Church. The leaves are granted for regular study at any academic level in college, university, or seminary. They are for research in a specific area or for other creative work which will benefit the Church.

Upon investigation I discovered I was eligible for a leave. As early as two years before the actual sabbatical began, I was making necessary arrangements and plans with my vestry and the parish, as well as with the diocesan office. I also consulted with the University of Chicago where I intended to study.

The parish seemed to need the most reassurance that I was not abandoning it and that this would be a good opportunity for it to exercise ministry which heretofore it had thought of as my responsibility. I assured the parish prior to my going that if I had not thought it capable of this, I would not have planned the leave.

I submitted my application for professional development leave to the diocese in October, 1974. In February, 1975, I was informed the leave was granted for January through June, 1976, for study at the University of Chicago as a "returning scholar" in the graduate school. My application at the university was accepted in the fall of 1975.

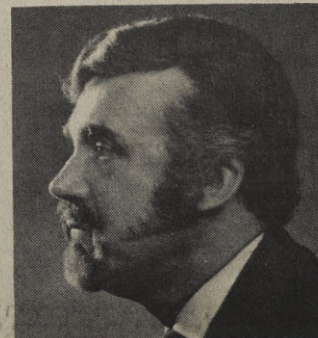
The university was most helpful in planning my course of study. My field was "The Psychopathology of Aging" under Dr. Robert L. Kahn, noted scholar and author, and I included lectures, discussions, extensive readings, and work with patients at Billings Hospital. Because I work with many older people in my ministry, I feel they and their families will benefit from my studies. As a returning scholar, I found myself in a class with 14 other students, mostly much younger and many of whom were doctoral candidates. I found the exchange of insights and experience most interesting and stimulating.

The diocese's professional development leave program includes tuition, books, and travel. The parish continued my regular salary. My classes at the university were held on Tuesday and Thursday mornings; Wednesdays and Fridays were spent reading from an extensive and complete bibliography. I thus spent Saturday through Monday in the parish and Tuesday through Friday at school—with the exception of one 10-day period each month when I was completely away from the parish.

On that second Sunday of each month my son, Jeff, a middler at Seabury-Western Theological Seminary, came to St. John's for Morning Prayer, preaching, and parish visiting. This was a valuable exchange for us both. Jeff experienced ministering in a supportive relationship which also gave the parish a real sense of involvement in the development of future clergy. The parish's interest was reflected in a much-increased offering for support of theological education. Also, in preparation for the seminarian's coming, a group of parishioners had the year before visited Seabury-Western where it attended classes, worshipped, broke bread, and learned what a seminary is all about.

Being only three hours away from the parish, I was

*Continued on page /PS 3*



Bernard G. Miars



# Dialogue: Ordination

Q. Who are the ministers of the Church?

A. The ministers of the Church are laypersons, bishops, priests, and deacons.

—from the Catechism in *The Draft Proposed Book of Common Prayer*

## Ministry

The one indispensable ministry in the Church is the ministry of Jesus Christ. This ministry is the model by which we shape and judge all our ministries in the Church and by which all our ministries may one day be redeemed. The essential character of this ministry does not depend on the maleness either of Jesus or of the apostolic circle, but on the embodiment in our humanity of God's creating, freeing, and reconciling love. The heart of this ministry is service, expressed in such ways as: giving unconditionally; sharing; never being anxious to maintain status or prerogative; breaking down dividing walls of hostility; being freely available to the suffering and the oppressed; accepting the unacceptable and the disinherited; spending oneself on the healing of the wounded; having one's heart broken open by love to meet the anguish and pain and loneliness of the world; in short, becoming a neighbor.

All Christians are ordained to share in this one essential ministry and are empowered by God's Spirit with varieties of gifts for the upbuilding and care of the Church and the world. The new catechism in *The Draft Proposed Book of Common Prayer* speaks in identical language of the ministry of laypersons, of a bishop, of a priest, and of a deacon: each "... is to represent Christ and His Church." Each order has a different particularity which distinguishes it from the others. But every gift, every particularity must be illuminated by and conformable to the servant model given us in the one essential ministry of Jesus Christ.

When we "represent" that ministry, we do not "take the place of" or "substitute for" or "stand in for" Christ. Rather, we "re-present" that ministry, we continue it, we make it present again even when the Spirit creates new forms for new occasions and new needs. Some are authorized to give special content to this servant presence within the Church. But their ordination confers no magical potency for Christ does not hand Himself over to the Church. The gifts of ordination have Christian meaning only in relation to the faith and life of the Church. To be called and enabled to witness, proclaim, guard, ordain, confirm, oversee, heal, consecrate, bless, pardon, and assist is to be given a special opportunity and invited to a special accountability with which one can live only because the essential ministry is Christ's and not ours.

—Donald L. Berry

Dr. Donald L. Berry is an Episcopal priest who is chairman of the department of philosophy and religion at Colgate University, Hamilton, N.Y. He has served as an interim and supply pastor as well as being active in the local parish, St. Thomas'.



## Priesthood

Trying to answer the question: "What does my priesthood mean to me?" is like trying to answer the question: "What do the last 25 years of my life mean to me?" The two are inseparable because I can't even imagine what it would be like *not* to be a priest.

Every person has a reference point from which emanates his whole system of values, priorities, decisions. My reference point is priesthood.

Every person has at least a small trusted group of people around him who help to shape and nurture and strengthen his life. I feel I have been more fortunate than most because I have had so very many people who have helped to do these things; and I have had those many people because of the unique relationship of communication and love that can exist between a priest and the people among whom he works. Many of these relationships have been beautiful, and many have been painful, but either way, both my life and my priesthood have benefited almost constantly.

Every person has at least one activity in life that helps him make sense out of the rest of his life. Mine is that activity unique to the priesthood of the Church of God—the celebration of the Holy Eucharist. Here are my "joys" of eternity; here is where my "pains" are given some perspective as our Lord's "pains" are recalled; here is where I begin to understand what "love" and "community" are really all about. Sometimes I wonder whether what I do makes any difference at all to anybody, but even that

The articles on this page are reprinted from one of a series of pages on ordination printed this year in *The Messenger*, the Diocese of Central New York's newspaper. Margaret (Miggs) Coleman, a communicant of All Saints' Church, Syracuse, and a member of the diocesan department of communication, edited the pages. Our thanks to the Diocese of Central New York for permission to share this material with you.

—R.J.A.

## Diaconate

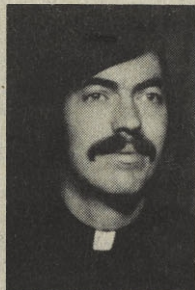
Most Episcopalians, I think, lack a clear and comprehensive understanding of the function of deacons as a distinct order of ministry. I have been a deacon for two years, and I cannot say precisely what a deacon is; in 2,000 years, the Church has never known exactly what to do with deacons. I believe we must reconsider our assumption that the Church needs two orders of ordained ministry at the local level—or at least rethink and change the distinctions between them. We have arrived at a time when our tradition and our theology are becoming obstacles to the work of the Spirit rather than its servants.

For myself, the diaconate has been a period of training, an apprenticeship in which my skills and my spiritual life have developed in preparation for ordination to the priesthood. Part of this growth has taken place through my part-time work as a chaplain at the Episcopal church at Cornell University, part of it through my secular employment as a probation officer for the Family Court. It has been a time for testing the stand in the world I feel called to take, a time for developing commitment to and confidence in the ever-elusive reality of God.

One of the most difficult and significantly productive aspects of this process has been the absence of a job description for me to plug into. I was left to find my own way, abandoned as we all are to rely and act on our own beliefs. Too often, our lives are structured for us by the nature of our jobs and we are deprived of the enriching power of responsibility for ourselves which leads us to encounter the presence of God at the depths of our weakness in exercising that power. As a deacon without a traditional parish job, I was impelled to rely on the redemptive action of God's grace for this ministry I have undertaken. I thank God for that and for all of the people who have helped me.

—Wallace F. Caldwell

The Rev. Wallace F. Caldwell is an Episcopal priest who is a probation officer with the Family Court of Ithaca and Tompkins County, N.Y. He is also an assistant to the Episcopal chaplain at Cornell University. He was ordained priest after writing this article.



## Lay Ministry

I am a "sub" letter carrier. That means I am called every morning and sent off in a different direction. Any ministry which is done by me is done on the spot and in a hurry.

Some opportunities do arise. One day I found a small kindergarten child crying because she got home before her mother did. I stopped a moment to dry her tears and talk about her day at school. She had to stop crying to talk. In a few minutes her mother was there, and we went our separate ways.

One day two girls of 8 or 9 remarked to me they didn't know girls could be "mailmen." I gave them a much shortened version of the lecture "Girls Can Do Anything They Want to Do." I hope there are times when, just doing my job, I am giving women a broader view of what is possible for them.

Another day I stopped to empathize with a woman who had not heard from her daughter in college because I, too, have college-age children who do not always write.

Most of the ministry that occurs is done to me rather than by me. My friends provide a place to take a quick break or to eat lunch. People who do not even know me give me encouragement.

Is the world a less fearsome place to the kindergartner because I took a minute to comfort her? Have the young girls grown in their own self-esteem because I stopped to talk? Does the mother feel that someone knows how she feels because I shared my own experience? I never know because tomorrow I am off in another direction.

—Janet Whiting

Janet Whiting is a communicant of Grace Church, Elmira, N.Y., where she is a member of the Christian education commission, teaches church school, and is licensed to bear the chalice.



## Episcopacy

I would like to express "what my episcopacy means to me" in an outline suggested by the superb new catechism in *The Draft Proposed Book of Common Prayer* on page 855.

I feel I "represent Christ and His Church" when I visit my parishes. I am sent as a living link to membership in the Body of Christ. I do all the priestly functions while there, and my pastoral duties are seen with the clergy, their families, their vestries, and some individuals whom I see and with whom I talk.

I feel since July 29, 1974, that I have been involved heavily in "guarding the faith, unity, and discipline of the whole Church." Here I have felt the tension between what I personally would like to do and what I have been sent to do as a bishop. My episcopacy is a life of tension lived in a peace that passes understanding.

I feel I "proclaim the Word of God" in sermons, in what I write, in what I say, and in living as part of the total Body of Christ. Proclamation is done best when done by Christians corporately.

I feel "reconciliation of the world and the building up of the Church" are two sides of the same coin. I believe enabling community to be experienced by persons with differences in the presence of God is where people become or experience the Church.

I feel I "continue Christ's ministry" in the whole process of selecting persons for Holy Orders, overseeing the people of God, baptizing and confirming. Laying hands on persons sacramentally enables persons to find themselves in the hands of their Creator and Savior. Each year I am more aware of my need of His upholding and strengthening hands.

—Ned Cole, Jr.

The Rt. Rev. Ned Cole, Jr., is the Bishop of Central New York.





# Rector's sabbatical

Continued from page /PS 1

able to take services regularly and was always available for emergencies. In one 20-day period in late January and early February, I had six funerals, of which five were held in the church. I was also able to preside at the monthly

vestry meetings. I arranged my schedule so I was in the parish for the beginning of Lent and all of Holy Week. We had a full schedule of services, and the Sacrament was taken to the sick and shut-ins. Because of the sabbatical, some Wednesday morning celebrations of the Holy Communion were discontinued; other than that, I don't recall any diminution in ministry.

During my semi-sabbatical, we were also involved in complete renovation of our parish house. The work was started in December before my leave began, and I was most gratified to see how certain parishioners, charged

with the responsibility, supervised the program and made the necessary day-to-day decisions.

The parish is well-organized and has a real sense of being a family. Church members were supportive of one another and me during this time. Whatever apprehensions existed prior to my taking this leave, they were soon dissipated when the parishioners realized they were not being abandoned. I think, too, the parish experienced real growth. Parishioners realized a strength they didn't quite believe they possessed, and their sense of ministry was deepened.

## /PS . . . . clergy changes

ABRAHAMSON, Edward C., from St. Andrew's, Seguin, TX, to St. Christopher's, Lubbock, TX  
BACKUS, John H., from Apokrisarios of the Archbishop of Canterbury to the Ecumenical Patriarch, Istanbul; chaplain to the British Consul General, Istanbul; and in charge, St. Helena's, Istanbul, and All Saints, Chalcedon, Turkey, to Trinity, Everett, WA  
BARROW, John G., from St. George's, Belleville, IL, to St. Andrew's, Harriman, TN  
BEACOM, George C., from St. Peter's-by-the-Sea, Sitka, AK, to St. Bartholomew's, Palmer, AK  
BEEBE, L. Peter, from Christ, Oberlin, OH, to non-parochial  
BELL, Karl E., from St. Mary's Pro-Cathedral, Caracas, Venezuela, to Christ, Albert Lea, MN  
BINFORD, John E., from St. Christopher's, Austin, TX, to St. Bartholomew's, Hempstead, TX  
BOMAN, Samuel R., from Our Savior, North Platte, NB, to St. David's, Lincoln, NB  
COBLE, John R., Jr., from St. George's, Heliertown, PA, to canon to the ordinary, Diocese of Bethlehem, PA  
CRESAP, W. Kirk, from St. James, Macon, MO, to All Saints, Selinsgrove, and St. Mark's, Northumberland, PA  
DELEERY, Seth M., from St. Martin's, Houston, TX, to St. Paul's, Tehran, Iran  
DeWOLFE, Robert H., from St. Stephen's, Bucksport, and Trinity, Castine, ME, to Trinity, Saco, ME  
DONOVAN, John C., from St. Paul's, San Miguel de Allende, Mexico, to Trinity, Galveston, TX  
EBERLY, G. Douglas, from St. Peter's, McKinney, TX, to Redeemer, Irving, TX  
FAHSING, William F., from program coordinator, Diocese of Idaho, Boise, ID, to St. Paul's, Blackfoot, and Good Shepherd, Fort Hall, ID  
FOWLER, Stanley G., Jr., from non-parochial to St. John-the-Divine, Morgan Hill, CA  
GAYLE, Raymond E., from headmaster, St. George's School, New Orleans, LA, to St. Andrew's, Pinedale; St. John the Baptist, Big Piney; and St. Hubert's, Bondurant, WY  
GERBER, Ronald D., from Good Samaritan Home, Delmar, NY, to St. John's, Troy, NY  
GOOD, John McC., from Trinity, St. James, MO, to St. Barnabas, Florissant, MO  
GRANGER, Charles I., Jr., from St. Edmund's, Chicago, IL, to St. Thomas, Minneapolis, MN  
GREER, James G., Jr., from St. Thomas, Plymouth, IN, to St. Mark's, Newaygo, MI  
GUETTSCHE, Walter L., from St. Vincent's, Euless, TX, to Holy Trinity, Heath, TX  
HARRIS, Michael, from Diocese of Guyana to St. Thomas, Brooklyn, NY  
HARTNEY, Michael E., from St. Thomas, Hanover, NH, to St. Peter's, Albany, NY  
HESS, Cameron M., from St. John's, Martin, TN, to St. Michael's, Cookeville, TN  
HOLT, William M., from Good Shepherd, Lookout Mountain, TN, to St. Columba's, Bristol, TN  
HUGHES, Thomas R., Jr., from St. John's, Knoxville, TN, to St. John's, Martin, and Holy Innocents, Trenton, TN  
HUGHS, Leslie C., from Church of the Cross, Ticonderoga, and Putnam United Presbyterian Church, Putnam, NY, to St. Mark's, Malone, NY  
JACKSON, K. Logan, from Calvary, Memphis, TN, to St. Bede's, Manchester, TN  
JENSEN, Winston F., from St. James, Belle Fourche, SD, to Mt. Calvary, Baltimore, MD  
JOHNSON, T. Herbert, from Metropolitan Ecumenical Ministry, Newark, NJ, to St. Augustine's, Youngstown, OH  
JOHNSTON, Lloyd E., from St. Paul's, Akron, OH, to St. James, Union City, TN  
KENNEDY, A. Thomas, from non-parochial to St. Augustine's, Fairfax, CA

KRUMBHAAR, Andrew R., from Good Shepherd, Maitland, FL, to Christ, Longwood, FL  
LANDRY, Joseph F., from non-parochial to All Souls, Stony Brook, NY  
LEWIS, William O., from St. Martin-of-Tours, Kalamazoo, MI, to Emmanuel, Hastings, MI  
LITTLETON, William H., from Christ Church Cathedral, Houston, TX, to St. Paul's, Waco, TX  
MANEIKIS, V. Stanley, from St. Matthew's Cathedral, Dallas, TX, to St. Andrew's, Grand Prairie, TX  
MANION, James E., from Emmanuel, Southern Pines, NC, to Trinity, Upper Marlboro, MD  
MANN, John, from director of treatment, Southwest Washington Alcoholism Recovery Foundation, Vancouver, WA, to St. Peter's, Seaview, and St. John's, Raymond-South Bend, WA  
MATHEWS, David M., from St. Paul's, Chattanooga, TN, to St. Matthew's, McMinnville, TN  
MAY, Lynde E., IV, from chaplain, St. Andrew's School, Barrington, RI, to director of admissions, University College of Milwaukee, Milwaukee, WI  
McCLOSKEY, Robert J., Jr., from St. Mark's, Westford, MA, to St. Mary's of the Hills, Blowing Rock, NC  
METZ, Ronald I., from missionary-in-residence, Piedmont Region, Diocese of Virginia, to Holy Spirit, Erie, PA  
MICHEL, Jean J., from St. Andrew's, New York, NY, to St. John's, Springfield Gardens, NY  
MINTER, Michael W., from Holy Apostles, Oneida, WI, to graduate studies, Fordham University, New York, NY  
MOODEY, James R., from St. Luke's, Scranton, PA, to St. Paul's, Chestnut Hill, Philadelphia, PA  
MOODY, John W., from associate director, Lower Manhattan Cultural Council, New York, NY, to St. Paul's-on-the-Hill, Ossining, NY  
MORRISON, Samuel W., from St. David's, Lansing, MI, to St. Peter's, Montague, MI  
MUSTARD, Allan C., Jr., from St. Paul's, Summerville, SC, to Holy Apostles, Memphis, TN  
NEAD, Prescott E., III, from Christ, Duaneburg, NY, to St. Paul's, Albany, GA  
NOLL, Stephen F., from Truro, Fairfax, VA, to graduate studies, University of Manchester, England  
OLMSTEAD, Wayne C., from Emmanuel, Hastings, MI, to St. Edmund's, Elm Grove, WI  
OMALY, Mills R., from St. James the Less, Scarsdale, NY, to St. Paul's, Pleasant Valley, NY  
PAHLS, John B., Jr., from non-parochial to St. Andrew's, Brewster, NY  
PARKER, Allan C., Jr., from chaplain, Columbia Lutheran Home, Seattle, and assistant, St. George's, Seattle, WA, to diocesan hospital chaplain, Diocese of Olympia, Seattle, WA  
PAYNE, Lewis A., from Holy Trinity, Peru, IN, to St. Matthew's, Kenosha, WI  
PINNER, Joseph W., Jr., from St. Peter's, Columbia, TN, to St. Thomas, Humboldt, TN  
PLATTENBURG, George S., from director, adult programs, Diocese of Quincy, Peoria, IL, to St. Peter's, Ladue, MO  
PORTER, James R., from St. Timothy's, Gridley, CA, to St. Mark's, Coleman, and Trinity, Albany, TX  
POWELL, John L., St. Andrew's, San Bruno, CA, to also Ascension, Burlingame, CA  
PRICE, Geoffrey M., from St. Paul's, Maumee, OH, to St. Andrew's, Arlington, VA  
PRICE, John R., from Intercession, New York, NY, to St. Paul's, Greenville, NC  
QUARTERMAN, George H., Jr., from chaplain, University of Wyoming, Laramie, WY, to Trinity, St. Charles, MO  
RHODES, Robert W., from St. Luke's, Vancouver, WA, to St. Anne's, Camas-Washou-

al, and Good Shepherd, Vancouver, WA  
ROCKWELL, Hays H., from dean, Bexley Hall, Rochester Center for Theological Studies, Rochester, NY, to St. James, New York, NY  
ROPER, Terence C., from Redeemer, Irving, TX, to Transfiguration, Dallas, TX  
SIMS, Gregory B., from St. Peter's-by-the-Lake, Montague, MI, to St. Thomas, Plymouth, IN  
SLOAN, Richard D., from St. Paul's, Pawtucket, RI, to enter law school  
SMITH, Sanford D., from Holy Comforter, Los Angeles, CA, to canon to the ordinary, Diocese of Chicago, and rector, Messiah, Chicago, IL  
SPLANE, Peyton E., from St. Matthew's, McMinnville, TN, to Resurrection, Loudon-Lenoir City, TN  
STEIN, Charles, Jr., from national coordinator, Office of Minority Business Enterprise, U.S. Department of Commerce, Washington, DC, and St. Luke's, Alexandria, VA, to St. Margaret's, Woodbridge, VA  
TALTON, Chester L., from Holy Cross, Chicago, IL, to St. Philip's, St. Paul, MN  
TATNALL, Joseph, from St. John's, Arlington, VA, to St. Peter's, Laurel, DE  
TERRY, Frank J., from St. John the Baptist, Ephrata, and St. Dunstan's, Grand Coulee, WA, to Incarnation, Great Falls, MT  
TOMTER, Patrick A., from St. Elizabeth's, Burien-Seahurst, WA, to Christ, Tacoma, WA  
TULLY, William M., from Epiphany, New York, NY, to St. Francis, Potomac, MD  
van MOORT, Johannes G. J., from All Saints-of-the-Desert, Sun City, AZ, to Grace, Paris, TN  
WAND, Thomas C., from Good Shepherd, Huslia, AK, to Grace, Manchester, NH  
WEBB, W. James, from Grace, Sandusky, OH, to St. Andrew's, Canfield, OH  
WINTERROWD, W. Jerry, from executive director, St. Peter's School, Peekskill, NY, to executive director, Episcopal Community Services, Philadelphia, PA  
YOUNKIN, Ronald W., from St. Elisabeth's, Fort Worth, TX, to Holy Comforter, Cleburne, TX

### NEW DEACONS

BALDWIN, Frederick, to Diocese of Central New York, Syracuse, NY  
BARR, Ben B., to St. Matthias, Waco, and Christ, Mexia, TX  
BERG, James, to Diocese of Long Island, Garden City, NY  
BOULET, John, to Diocese of Atlanta, GA  
BRANDT, Robert, to Diocese of Long Island, Garden City, NY  
CONBERE, John P., III, to Diocese of New Hampshire, Concord, NH  
DEATRICK, George E., to St. James the Less, Northfield, IL  
DECKER, Dallas, to Diocese of Long Island, Garden City, NY  
FERRY, Margaret L., to department of clinical pastoral education, Brooklyn Methodist Hospital, Brooklyn, NY  
FERTIG, Gary, to Diocese of Long Island, Garden City, NY  
FEYER, A. Donald, to Cathedral Church of the Nativity, Bethlehem, PA  
FISHER, Scott, to St. Stephen's, Fort Yukon, AK  
FREEBERN, Charles, to Holy Cross, Warrensburg, NY  
GILL, Carlyle, to assistant chaplain, University of the South, Seawee, TN  
GOMAN, Jon G., to St. Michael and All Angels, Issaquah, WA  
GREEN, James A., to St. John's, Marlin, TX  
GRIFFITH, Gregory E., to St. John's, Portsmouth, NH  
HALL, Gary R., to Diocese of Los Angeles, CA  
HAVENS, Helen, to St. Francis, Houston, TX  
HEANEY, David L., to Diocese of Los Angeles, CA  
HENRY, Terry L., to Diocese of Los Angeles, CA  
HERBST, Gary, to Epiphany, Houston, TX

HINES, John S., to assistant chaplain, St. Stephen's School, Austin, TX  
JARRETT, Emmett, to Diocese of Long Island, Garden City, NY  
JORDAN, Robert A., to Diocese of Los Angeles, CA  
KAKIZA, Samuel R., to Diocese of Kigezi, Kabale, Uganda  
KERR, Verdery, to St. Paul's, Kansas City, MO  
LESTER, Eloise, to St. Paul's, Macon, GA  
LEWIS, Maj. Keith, to chaplain, Lackland Air Force Base, San Antonio, TX  
LOVELACE, David W., to St. James, Belhaven, and St. Matthew's, Yeatsville, NC  
MILES, Thomas D., to St. Augustine's, Meade, and St. Cornelius, Dodge City, KS  
PETERSON, John L., instructor, Seabury-Western Theological Seminary, Evanston, IL  
POMEROY, Philip L., to Diocese of Olympia, Seattle, WA  
RAYNOR, Wendy, assistant manager, Camp Leach, Greenville, NC  
REDDELL, Ronald K., to Trinity, Everett, WA  
REDFIELD, William, to Diocese of Central New York, Syracuse, NY  
REICHMANN, Jeffrey, to Diocese of Long Island, Garden City, NY  
SHELTON, Joan, to Trinity, Bethlehem, PA  
SHIER, Marshall W., to Diocese of Los Angeles, CA  
SHIVELY, John P., to Diocese of Olympia, Seattle, WA  
SMITH, Leland, to Holy Trinity, Fayetteville, NC  
STEPHENSON, Randolph, Jr., to Diocese of Long Island, Garden City, NY  
TANNER, Annjane, to Diocese of Long Island, Garden City, NY  
TESSMAN, Michael T., to Holy Trinity, Middletown, CT  
THERRIault, Lionel, to St. Paul's, Albany, NY  
VICKERY, Robert, Jr., to St. Martin's, Houston, TX  
WILLIAMS, Stephen L., to Order of the Holy Cross  
YODER, John H., to Diocese of Los Angeles, CA

### LIFE PROFESSIONS

Father ROY PARKER in the Order of the Holy Cross  
Brother JACK WILSON in the Order of the Holy Cross

### RETIRED

ANDERSON, Alexander, from Calvary, Santa Cruz, CA  
ARMISTEAD, Moss, from St. Barnabas, Florissant, MO, on June 1  
BRAIDWOOD, Charles D., from archdeacon, Diocese of Michigan, Detroit, MI, on August 15  
CLUM, Arthur H., from St. James, Fort Edward, NY, on April 1  
GRATIOT, Donald H., from dean, Christ Church Cathedral, Rochester, NY, on October 1  
MEANEY, Robert L., from St. Philip and St. James, Lake Success, NY, on June 30  
RUCKER, Embry C., from the Episcopal congregation, Reston, VA, on June 6

### RESIGNED

DRAPER, Richard T., from St. George's-in-the-Arctic, Kotzebue, AK  
JAMES, J. Edward, from St. Alban's, Monroe, GA, on June 1  
JOHNSON, John J., from St. Thomas, Brooklyn, NY, on April 1  
KINTZING, Paul C., from St. Stephen's, Providence, RI, on September 30  
MOODY, Thomas E., from St. Mary's, East Point, GA, on June 1  
WHITESSELL, Hugh A., from St. Bartholomew's, Richmond, VA, on July 31

### DEATHS

ARMITAGE, William T., age 68  
BAILIE, Monroe, age 80  
DIBBLE, Charles R., age 61  
GIBSON, Edmund H., age 85  
GOODEN, Robert Burton, age 101  
JONES, Thomas R., age 86  
KILE, Willard I., age 75



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# BUILDING FUND NEWS

815 SECOND AVENUE, NEW YORK, N.Y. 10017

SEPTEMBER 1976

## Blueprint for a successful Building, Remodeling or Repair Program

### PLANNING

**A.** If you are thinking of or presently planning a Building Program, write for our series of pamphlets describing the services provided by the BUILDING FUND to assist you in the planning process.

**B.** The Planning Service of the BUILDING FUND includes:



How to form a Planning Committee and defines the areas of responsibility . . .

A guideline for how to write a Building Program to determine space requirements related to the needs of the congregation and community . . .

Consideration of the historical relationship of architecture to worship and the liturgy . . .

Steps that should be considered in selecting an architect before you build . . .

**C.** Consulting services are available to congregations and dioceses to assist committees in the proper planning to meet needs, evaluating existing facilities, site selection, self-study of programs related to space requirements, mission development, and urban requirements.

### FINANCING

**A.** The FUND desires to be of service to your congregation or diocese before you complete your plans to build and to assist in determining how to properly finance your new building, remodeling, or repair program.

**B.** The Financial Services of the BUILDING FUND include: Seed Money for Mission. A three percent, five-year loan up to \$2,000 to assist a congregation or diocese in studying, planning, and developing a program related to present or future building facilities.

Loan Money for Remodeling and Repairs up to \$25,000 to assist a congregation or diocese. The interest rate is based on the prime rate up to 5 years; 1/4 % above prime rate for 5 to 10 years;

1/2 % above prime rate for 10 to 15 years.

Mortgage Loan from \$25,000 to \$150,000 to assist a congregation or diocese in building, remodeling or repairs. The interest rate is based on the prime rate up to 5 years; 1 1/4 % above prime rate for 5 to 10 years; 1/2 % above prime rate for 10 to 15 years.

Write for our *Seed Money, Loan and Mortgage Questionnaires* which provide the basis for making a formal application.

**C.** Consulting services are available to congregations and dioceses to assist those concerned with finances in how to properly meet the cost of the program; evaluate existing and projected budgets; indebtedness, funding resources; and how to service payments of interest and principal through operating budgets and capital funding.

## Planning Underway

In view of the theological, social, and economic complexities that seriously influence building programs, the BUILDING FUND has available to dioceses and congregations a two-fold service of Planning and Financing.

The planning of facilities requires understanding historically the theological movements and their influence on church architecture. The purpose of the church as related to the spiritual and physical life of the congregation and community must be thoroughly understood in order that the function of the building space meets the needs of worship, education and program.

To adequately finance a building program requires careful study of the operating budget, building cost, and financial resources available. The BUILDING FUND assists when called upon in the financial process by considering requests for Seed Money, Interest Loans for repairs or remodeling, and Mortgages for building additions or new facilities.

Proper planning and financing helps to avoid building too soon, too much, and too costly. To assist dioceses in mission and parish church development as well as congregations, the BUILDING FUND welcomes requests regarding its services of Planning and Financing.

The following are some of the congregations that are actively involved in studying the Planning of a Building Program:

Grace Church, Sheffield, Alabama (Church Expansion)  
St. Peter's, Ellicott City, Maryland (Church Expansion)  
St. John's, Chester, Virginia (New Church)  
Church of the Nativity, Ft. Oglethorpe, Georgia (New Church)  
All Saints, Virginia Beach, Virginia (New Church)  
St. Raphael, Bricktown, New Jersey (Parish House)  
St. Thaddeus, Chattanooga, Tennessee (Church Expansion)

Grace Church, Galesburg, Illinois (Church Expansion)  
St. Jude, Salt Lake City, Utah (Church)  
St. Marks, Waterville, Maine (Church Expansion)  
St. Matthias, Richmond, Virginia (Church Expansion)  
Church of the Resurrection, Loudon, Tennessee (Church)  
St. Thomas, Knoxville, Tennessee (Church Expansion)  
All Saints, Morristown, Tennessee (Church Expansion)  
St. Marks, Silver Springs, Maryland (Church Expansion)  
St. Paul's, Darien, Connecticut (Church Expansion)

## Financing Made Available

### Repairs

The BUILDING FUND encourages congregations not to put off needed repairs or on-going maintenance. Out-dated electrical wiring and inadequate service often times causes fires. Leaking pipes and inefficient heating systems not only waste natural resources, but result in increased cost for utilities. St. John's, South Ozone Park in Long Island, and St. Simon's, Rochester, New York, have been loaned funds to assist them in making necessary building repairs.

Funds are available to congregations up to \$25,000 at an interest bearing loan for repairs. In circumstances where extensive repairs are required, the BUILDING FUND is prepared to consider requests up to \$150,000.

### Remodeling

As congregations grow and programs change, quite often remodeling or adding to existing space becomes necessary. St. Thomas in Farmingdale, New York, recently completed remodeling a meeting room, and St. Thomas, Ahoski, North Carolina, is completing an addition that will increase the seating capacity of the church.

The BUILDING FUND encourages congregations to study their existing facilities in order to provide up-to-date functional space. A Planning and Financing service is available by writing the Episcopal Church Building Fund, 815 Second Avenue, New York, New York 10017.

### Seed Money

The following missions, parishes, and dioceses have received Seed Money to assist them in furthering the mission of the church through planning. St. Anthony's and St. Benedict's in Modesta, California, were assisted to help them study the relationship of the mission congregation to the ministry to migrant workers. St. Stephen's, Waretown, New Jersey, is coordinating its efforts with the diocese to establish a new mission in a retirement community which enabled the BUILDING FUND to provide planning and financial assistance was provided to the Diocese of Lexington as they carry out a development capital fund drive which, if successful, would help to strengthen the mission outreach to the coal mining areas.

### Mortgages

The Committee on Loans of the BUILDING FUND recently approved the following mortgages and loans: St. Patrick's, Brewer, Maine, to assist in purchasing a church facility owned by the Roman Catholic Diocese (\$20,000); St. Paul's, Lakewood, Colorado, to erect a parish house addition (\$150,000); St. Joseph's, Lakewood, Colorado, for an addition to the church (\$100,000); St. Stephen's, Waretown, New Jersey, toward the cost of a new facility for a parochial mission (\$20,000); the Joint Venture Churches of Almaden, California, toward site and building conditions (\$20,000); and St. Andrew's, Glendale, Arizona, for the cost of a new parish house (\$100,000).

**Visit the BUILDING FUND EXHIBIT in Booths 67 & 68 at General Convention**



# What does future ministry look like?

What's a Church to do in a day when the harvest is plenteous, laborers are few, but foremen are too numerous? Clearly, the Episcopal Church will spend much time during the next few years in searching for theologically sound and pragmatically sensible answers.

Behind the question are perplexing facts which the Study Committee on Preparation for the Ordained Ministry will lay before the 1976 General Convention. When he presents to the bishops and deputies his committee's report, "Changing Patterns of the Ministry in the 1970's," Bishop John Krumm will enumerate figures from the years 1970-1974:

- (1) baptized membership decreased by 11.6 percent, communicant membership by 6.7 percent;
- (2) total number of clergy increased 7.3 percent, a net increase of 200 clergy per year;
- (3) the major portion of this increase is in presbyters and is expected to continue;
- (4) the number of non-stipendiary clergy increased by 70.5 percent and is now one-fifth of all clergy;
- (5) vacant cures increased and are now one out of every 13 cures; and
- (6) the number of retired clergy increased 20.2 percent.

The implications of these data cannot be summarized in a single phrase or sentence. Nevertheless, the layperson will not be too wide of the mark if he or she draws the conclusion that in the Episcopal Church, the supply of clergy now exceeds the demand.

In this respect the Episcopal Church faces a dilemma drastically different from the one confronting Roman Catholicism. Although the number of priestly dropouts has gradually decreased in the last few years, the Roman Catholic Church in the United States still has a manpower shortage and the number of new vocations is not too encouraging.

In dealing with its oversupply of ordained ministers, the Episcopal Church has more in common with mainline Protestant denominations. At the moment, the two denominations most acutely affected by the glut are the Episcopal Church and the United Church of Christ. But the United Presbyterian Church, the United Methodist Church, and the Lutheran Church in America, among others, are also experiencing the problem.

In a recent survey I conducted for the *Chicago Sun-Times*, I learned:

- Nearly all denominations have jobs for ministers who are willing to work in remote, rural areas and in small inner-city parishes. A disproportionate number of clergy seek positions outside the inner-city sections of metropolitan areas.
- The tight job market has reduced ministers' upward mobility. More and more clergypersons are forced to stay longer than they desire in current assignments or to make lateral moves.
- Most denominations fall short

of their goals in recruiting ministers from minority groups.

- Once a minister decides he wants to move, he spends more time in finding another position except, perhaps, in the United Methodist Church whose appointment system expedites transfers.

- Although the number of women candidates has increased dramatically in recent years, the number of congregations willing to receive them has not increased comparably. By 1980, according to Bishop Krumm's report, 25 percent of the students in Episcopal seminaries will be women.

- The Church has no shortage of top quality clergy; but, concerned as its members were with the oversupply problem, the Krumm committee also focused its attention on "the need to upgrade the overall quality of the Church's ordained leadership" and called for a better "selection process."

Bishop Krumm concedes his re-

port presents "a confused picture, full of contradictions and ambivalence." Few would disagree with that analysis. Clearly, events have overtaken policy. Equally clearly, the Church will not be prepared to shape the patterns of its future ministry until it overcomes its present perceptual handicaps. That's another way of saying the Church has a lot of theological homework to do.

In the discussions now underway, the voice of the late Bishop Stephen Bayne is still being heard. In a report written in 1971, Bishop Bayne contended the Church is wrong to refer to an oversupply of priests: "I should think it verged on impiety and disobedience to speak of the Church's having too many priests. The problem is not one of too many priests. It is one of too few imaginative and effective ways in which priests and priesthood are being put to work in the Church."

Others have stressed the need for a redefinition of the word "minis-

try." Despite all the attention given in the 1950's to the "ministry of the laity," obviously many of those words never took. As a result, the Church once again is being forced to reappropriate a neglected part of its heritage.

Significantly, Bishop Krumm is urging General Convention "to establish a special study committee on the ministry of the laity, giving special attention to the nature of ministry as a shared activity. . . ." Listening with special interest to this debate will be Dr. John Coburn, president of the House of Deputies, who recently observed "a crumbling of any former sharp distinctions between clerical and lay orders in the ministry of Christ."

The study of the ministry of the laity in the 1970's is likely to be different from the debate of the 1950's because of events in the intervening years. Both Vatican II and the Harvard Business School have discovered the word "collegiality." With anti-institutionalism running rampant in American society, theologians who recycle old concepts like "the priesthood of all believers" are bound to find a sympathetic audience. And they will receive extra ammunition from social critics, like Ivan Illich, who insist on the demystification of authority, ecclesiastical and otherwise, and who have demonstrated the almost inevitable self-serving tendencies of bureaucracies, including those that make elaborate claims to servant-hood status.

The more one reads the documents which are growing out of current studies of the ministry, the more one values Bishop Krumm's honest admission that the data yield a "confused picture." The frequent use in these documents of the words "shape" and "pattern" is interesting. At this stage in the process, the words point to the substance of things not seen—to the what-is-hoped-for, not to the what-is.

Amidst the confusion, a consensus seems to be forming around the need for theological reflection. The Rev. George N. Hunt of California spoke for more than himself when he wrote: "We believe the long-term task is basically a theological one and has much to do with the nature and mission of the Church. . . . What is now needed is some serious questioning about the older overlays which inform and condition our thinking today, drastic reassessment of the bases of mission and vocation, eventual reaffirmation of what is valid among them, the discarding of some, and no doubt the radical reshaping of others. We have tended too long to equate ordination with ministry. If we are to approach this issue realistically, we shall have to do some very serious work on two fronts: the ordained ministry and the ministry of the laity." —Roy Larson

Mr. Larson is a *Chicago Sun-Times* religion reporter and columnist.

"Devout churchpeople have always prayed for the increase of the ministry. But we do not know what to do with God's answer," remarks Bishop A. Donald Davies of Dallas in the preface to *Case Histories of Tentmakers*, edited by James L. Lowery, Jr. Father Lowery, executive director of Enablement, Inc., an organization engaged in clergy ministry development, chronicles the stories of 24 men who draw their salaries from jobs outside church structures.

This non-stipendiary ministry—ordained clergy who earn most of their income from non-ecclesiastical sources—increased 70.5 percent from 1970-1974. Now one out of every five ordained Episcopal priests is employed in a secular occupation. Here we mention four of them.

Walter Smith is a self-employed marriage and family therapist in Atlanta, Ga. He's been in secular work for six years and finds his colleagues value the religious concepts he can contribute to psychology. Father Smith presides over a 4-year-old group of non-stipendiary clergy in Atlanta and says it is now "talking about ordaining people directly into the non-stipendiary ministry."

Which exactly describes the career of William Cary, assistant director of public information for the Georgia-Pacific Paper Company, Portland, Ore. At various times a journalist, TV news director, and newspaper-owner, Father Cary found his religious vocation developing slowly. He attended diocesan training programs for the diaconate and then worked as a licensed lay reader until 1971 when he became a deacon. Another diocesan opportunity made possible his ordination to the priesthood in 1973.

Father Cary feels his two professions

complement each other: "I'm [not] a weekend minister. . . a Christian reservist. I'm more like a shock trooper on the front line."

The military simile certainly holds true for William A. Komstedt, Jr., who is an Air Force colonel as well as a priest. No, he's not a chaplain; he's deputy chief of staff for operations at Headquarters, Southern Communications Area, Oklahoma City Air Force Station. Col. Komstedt in fact caused comment when he decided to stay on active Air Force duty after ordination to the priesthood.

Edward A. Downs is the student health physician at Illinois State University at Normal. He combines ministry and medicine and has worked in a hospital in Chicago, with the U.S. Army, and had a private practice in Lubbock, Texas. Dr. Downs' theological training was done privately in Texas; after five years' preparation, he was ordained deacon in 1974, priest in 1975.

TENTMAKERS ALL (left to right): Walter Smith, William Cary, William Komstedt, Jr., and Edward A. Downs.





# EPISCOPALIANS IN UNIFORM



FALL 1976

THE MINISTRY OF THE EPISCOPAL CHURCH TO THE ARMED FORCES AND THE VETERAN'S ADMINISTRATION



Chaplain Andrew J. Tibus (r) presented a check for \$200 at King's Fil-Am Orphanage, Olanagapo City, Philippines, last summer. The money was received through a Care and Share Offering by the children attending a Vacation Bible School at Clark Air Force Base where Chaplain Tibus is stationed.

## Learning and sharing at Clark Air Force Base

Children in an orphanage in Olanagapo City, Philippines, and residents of Guam who had suffered from the disastrous typhoon Pamela were the recipients of a special Care and Share Offering from the 584 children who attended a Vacation Bible School last summer at Clark Air Force Base, Philippines.

Chaplain Andrew J. Tibus, director of the school, says it was the "largest group ever" at Clark for such a venture. He was assisted by a staff of 141 adults and teenagers.

"Two teacher training workshops of two hours each preceeded the program," says Chaplain Tibus. The daily schedule of the school, which was in session from June 14-28, included Bible lessons, crafts, music, recreation and refreshments. Over \$400 was received from the students through the "Care and Share Offering."

More than 750 adults participated in the Vacation Bible School's "recognition day" on June 27 in the base chapel.

### We would like to hear from you:

Features and news items may be submitted to *Episcopalians in Uniform* by sending them to the Rev. Charles Burgreen, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## Here from Hereford



Chaplain Alex M. Heron (l) of the Royal Air Force, U.K., and his wife, Audrey, visited with the Rev. Charles Burgreen, assistant to the Episcopal Church's Bishop for the Armed Forces, during a stop in New York City last summer. The British Chaplain was one of the United Kingdom's Bicentennial visitors to the United States and he called at several military installations in this country and in Canada. He is stationed at the Royal Air Force base in Upper Hereford, England.

## There's no thanking God for this musical 'Friday'

"It Was on a Friday Morning" has become the most controversial hymn included in the recently-issued Book of Worship for United States Forces. Some chaplains have cut the hymn out of their worship books. It has been denounced in the publications of several denominations. Episcopalians in Uniform asked the Rev. Canon William A. Johnson, Ph.D., to examine the hymn and write his theological evaluation of it. Canon Johnson is Canon Theologian at the Cathedral of St. John the Divine in New York City. He is also Professor of Philosophy and the History of Ideas at Brandeis University.

—Editor

by William A. Johnson

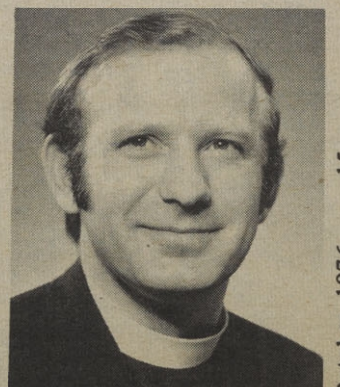
"It was on a Friday Morning" is an offensive and vulgar piece. It cannot even be considered a hymn in spite of the fact that it is included in the *Book of Worship for U.S. Forces*. In the Jewish and Christian faith traditions hymns have always been written for the purpose of expressing unequivocal praise and adoration to the Good and Sovereign God who created us all, and who, in many concrete ways, has demonstrated His love and compassion to all of His creation. What is more, the tradition of Christian hymnody has never had as an objective to provoke discussion about the uncertainties and ambiguities of faith: —just the opposite, Christian hymns have always been written with the purpose to elevate the mind and spirit to a reverential and obedient attitude as the worshipper comes into the presence of God.

"It was on a Friday Morning" does exactly the opposite. It profanes the Christian faith, it offends the authentic search for spiritual wisdom, it negates the serious attempt to come to terms with the Christian meaning of the Crucifixion.

And what is more, the language used is perverse, puerile, and trite. Those who would argue that "It was on a Friday Morning" is a piece of blasphemy are not far off the mark. It is a stupid and illiterate piece, a serious affront to good taste, Christian theology and the spiritual longings of Christian men and women, and ought not to be used in any act of worship which attempts to be authentically Christian.

To attempt a rigorous theological evaluation of "It was on a Friday Morning" is a futile endeavor. There is no Christian theology there! It is a meaningless piece. Words associated with the crucifixion account are strewn together without any sense. Characters from the crucifixion narrative are collected together and

(continued on page 2)



Canon Johnson



# EPISCOPALIANS IN UNIFORM

Supplement to *The Episcopalian*

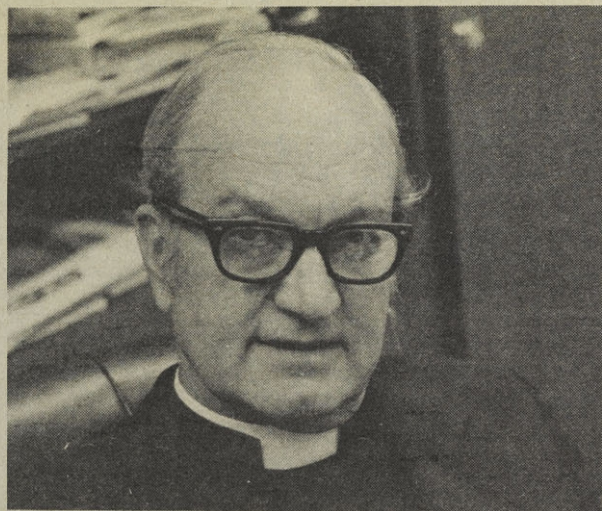
—Page 2—

## COLUMN LEFT

I have been deeply troubled by two terrible situations that have come to light within the military during the past several months: the West Point honor code controversy and the accusations that there has been widespread maltreatment of recruits during Marine Corps basic training.

Most of my adult life has been in Christian ministry among the men and women serving in the Armed Forces of our nation and of other nations. These Armed Forces are a necessary part of our society because of the simple truth that it is very easy for persons to slip into the fault of treating one another in an inhumane fashion—as individuals, as communities and as nations. Yet within the ranks of these Armed Forces I have seen countless examples of persons treating one another in a humane and charitable manner.

Mutual respect among its members is the real authority upon which our Armed Forces are founded. Without that mutual respect the strongest discipline becomes a sham. The West Point and Marine basic training incidents remind us that this mutual respect is an extremely high ideal which is not always achieved. Sometimes, unfortunately, it is not even the goal. We are reminded—harshly, perhaps—that the military



sector of our society is as susceptible to corruption as any sector: economic, political, religious, educational or any other. You and I in our day-to-day living are under a day-to-day obligation to guard against that corruption in even its smallest manifestations.

Though I am deeply troubled by the news accounts of the situations I have mentioned, I am at the same time pleased that we live in a society where those news accounts can be published. The Armed Forces are supported by public tax dollars and that public has a right to know how those dollars are being spent. There should be no attempt to suppress what might be considered bad news because (as we learned through Watergate in such a painful way) trouble is only compounded when any sort of “cover-up” is attempted.

I have always felt that the mark of a mature person is his ability to accept the truth no matter what it may be. I feel that the men and women of our Armed Forces are among those who are best able to do this.

—Clarence E. Hobgood  
Bishop for the Armed Forces

# No thanking God for ‘Friday’

(continued from page 1)

arranged in a manner which is *totally without any Christian theological meaning*.

I suppose the author wants to assign the blame for the crucifixion upon God. I suppose so, although I am not sure. Other possible guilty parties include Pilate, the Jews, the devil, Adam and Eve, and the apple. But they are all somehow not bad enough to perpetrate such a crime. God alone must be assigned that responsibility. To interpret the crucifixion in such a fashion is incorrect and demonstrates clearly that the author does not fathom even the basic minimum of Christian doctrine. Let me elaborate on what I mean:

- The author of “It was on a Friday Morning” does not acknowledge, and probably does not recognize, that the ultimate Christian theological meaning of the crucifixion is that Jesus Christ died for the sins of mankind. Rather than being an event which has no meaning: “But you are being crucified for nothing here below,” the opposite is the case. Jesus is crucified in order to effect the reconciliation between God and man, a reconciliation which is made necessary because of man’s estrangement, because it is man who brings upon himself misery, suffering, and death. The crucifixion is therefore that extraordinary act by which God, *identified totally with His Son*, suffers for the sins of the whole world. The author has missed the *essential* meaning of the Christian Gospel, that it is God who loves man so radically that He has done the extraordinary thing of becoming man Himself, identifying Himself so closely with the human condition that He died upon that man-made cross on Gethsemane.

- The author alludes to “the carpenter” and we are to assume (I think) that he is referring to Jesus. But the author gives away in that ascription his fundamental lack of understanding of the New Testament message. Jesus is referred to as a carpenter only in Mark 6:3 and as a carpenter’s son in Matthew 13:55. However, the designation of Jesus’ trade is no where near the way that Jesus is referred to in the New Testament by his followers. Jesus is designated by them as the Christ, the Son of God, the Son of Man, the Lord, the King, the Holy One, the Savior, the Mediator, the High Priest, the Light of the World, the Bread of Life, the Resurrection and the Life, the Firstborn, the Word, and so on (see Vincent Taylor, *The Names of Jesus*, London: Macmillan and Co., 1954). All of those titles point to the more-than-human character of Jesus. What those titles indicate is that Jesus is not just an ordinary tradesman, who happens to get himself crucified, but that he is instead God’s “anointed one,” the Savior of the World, He who came into the world to redeem man from his sins.

You cannot assign a designation to Jesus as “a carpenter” without at the same time acknowledging his special messianic and divine character. To do so is to distort the meaning of the New Testament Gospel and to miss altogether the meaning of the crucifixion narrative.

I recognize that “It was on a Friday Morning” was included in the *Book of Worship for U.S. Armed Forces* because the editors of that book wanted to recognize and take seriously the plurality of belief and worship practices found within the U.S. Military. However, in this particular instance, it is clear that the editors have allowed peripheral and illiterate sectarian perspectives to find a place in the primary book of worship for the U.S. military community. That fact poses a problem for Episcopalians. Hymn No. 286 cannot by any stretch of the theological

imagination be considered a Christian hymn, and therefore *ought not* to be used in Episcopal worship. The Bishop of the Armed Forces ought to be encouraged to urge all of his chaplains never to use it in any act of public or private worship.

That the hymn ought not to be cut out of the *Book of Worship* is an obvious fact. Episcopalians have never been engaged in the practice of religious censorship and ought not now to begin to engage in that practice. That the hymn should be excluded from subsequent editions of the *Book of Worship* is also manifestly obvious, because it is neither Biblical nor Christian nor theologically meaningful in any identifiable American fashion. Not to do so would mean the fringe groups, the Satanists and the Unification Church advocates must be represented also in the *Book of Worship*. If that becomes a fact of military life, which to my mind would mean a parody of American religious pluralism, then Episcopalians everywhere, especially Episcopalians in the military, must be encouraged to raise their voices in the praise and adoration of God according to the *Hymnal of the Protestant Episcopal Church in the United States of America*.

## Words to ‘Friday’

The words to the hymn “It Was on a Friday Morning” by Sidney Carter are reprinted here with special permission from Galaxy Music Corp., New York, N.Y., sole U.S. agent for the material. The words are copyright 1960 and 1969 by Galliard, Ltd.

### *It Was on a Friday Morning*

It was on a Friday morning  
That they took me from the cell,  
And I saw they had a carpenter  
To crucify as well.  
You can blame it on to Pilate,  
You can blame it on the Jews,  
You can blame it on the Devil,  
It’s God I accuse.

Refrain: *It’s God they ought to crucify  
Instead of you and me,  
I said to the carpenter  
A hanging on the tree.*

You can blame it on to Adam,  
You can blame it on to Eve,  
You can blame it on the apple,  
But that I can’t believe.  
It was God that made the Devil  
And the woman and the man,  
And there wouldn’t be an apple  
If it wasn’t in the plan.

Now Barabbas was a killer  
And they let Barabbas go,  
But you are being crucified  
For nothing here below.  
But God is up in heaven  
And he doesn’t do a thing:  
With a million angels watching,  
And they never move a wing.

To hell with Jehovah,  
To the carpenter, I said,  
I wish that a carpenter  
Had made the world instead.  
Good-bye and good luck to you,  
The road will soon divide.  
Remember me in heaven,  
The man you hung beside.



# Malcolm Boyd addresses Integrity conference

SAN FRANCISCO—Some 125 Integrity members met here in late summer for their second annual convention. Integrity is the national organization for homosexual Episcopalians.

The fledgling organization's members met to share concerns, ideas, and experiences. To handle the business at hand, the group:

- elected the Rev. Ronald D. Wesner to be interim president;
- received a proposed revision of its constitution and bylaws, which will be voted upon by each of the 25 chapters and returned for acceptance;
- made General Convention plans and supported the six resolutions from the Joint Commission on the Church and Human Affairs regarding human sexuality; and
- voted to hold its 1977 convention in Philadelphia.

The Rev. George Hunt, executive officer of the Diocese of California, was celebrant at the main Eucharist in Grace Cathedral. Bishop C. Kilmer Myers of California gave the benediction. All priests who attended the convention were asked to concelebrate.

Other services, business meetings, workshops, and social functions were held at Trinity Church.

The Rev. Malcolm Boyd, priest, author, and a consultant to Integrity,

stressed in his keynote speech that the established Church must cease to deny its love to homosexuals. "As the institution called to follow the way of Jesus, the Church must not bottle up and repress the love of God," he said. "Being gay is a part of life, not the whole of life."

"The Integrity convention is not a public forum representing the spectrum sweep of mass society. . . Integrity members are church members. . . The focus and attention is centered on the condition and treatment of gay people within and by the Church. Consequently, all gay people are affected, whether or not they are members of the Church, for the attitudes and teachings of the Church affect the views of every part of mass society."

He commented on "the wonderful sameness in the human condition. It stems from God and is rooted in God."

Canon Clinton Jones of Christ Cathedral, Hartford, Conn., delivered the sermon at the Eucharist. His text was from the Gospel of St. John: "You shall know the truth, and the truth shall make you free." Canon Jones said homosexuals are still seeking freedom for their interpersonal relationships, political freedom, and religious freedom within the established Church.

Barbara Gittings, a lesbian activist

who is coordinator of the Task Force on Gay Liberation of the American Library Association and serves on both the Governor of Pennsylvania's Council for Sexual Minorities and the board of directors of the National Gay Task Force, received the Integrity award for leadership in the homosexual movement. During her talk at the awards banquet she told of progress made during her 17 years in the movement, citing the 1958 Su-



Ronald D. Wesner

preme Court decision which allows homosexually-oriented periodicals to go through the mails and the beginnings of social services for homosexuals.

She (and most of the other speakers) called for continued education of "straight" members of society, saying it helps make everyone aware of his/her civil rights—and of love.

Workshops covered such topics

## Questionnaire results

Continued from page 22

3. Six issues most frequently listed: women's ordination (4,135), Prayer Book (4,124), hunger (1,663), homosexuals (1,307), abortion (1,280), ecumenism (970).
4. Six issues most frequently listed: Prayer Book (4,388), women's ordination (3,653), hunger (394), homosexuals (366), abortion (340), ecumenical relations (199).
5. Itemizing the reasons given on 6,914 questionnaires is impossible,

as aging, homosexual literature, how to form an Integrity chapter, how to develop counseling skills, social services for homosexuals, ecumenism in the homosexual cause, and how to meet needs of homosexual young people and their parents.

Participants also heard a lecture on homosexual experiences in other cultures as well as a panel discussion on traditional theological and biblical interpretations which have served as instruments of homosexual oppression within the Church.

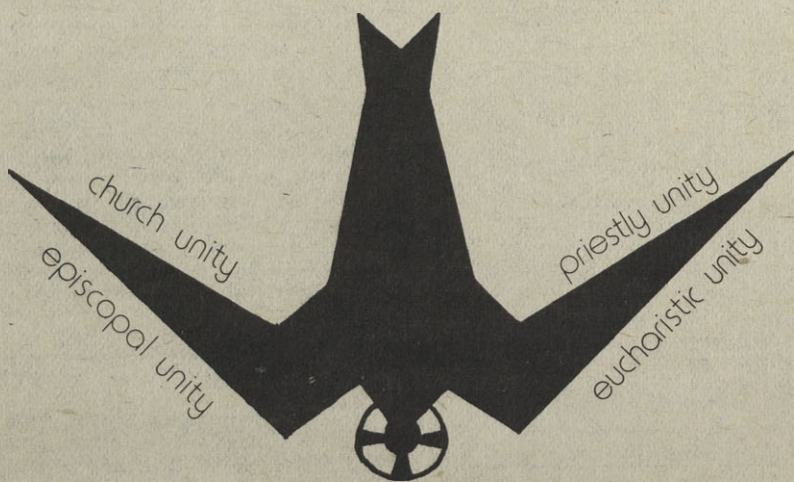
Father Wesner, interim president until the constitution is ratified, is on the auxiliary staff of St. Mary's, Hamilton Village, Philadelphia, Pa. Prior to that he was assistant rector of St. Michael and All Angels', Portland, Ore. Co-founder of the Philadelphia Integrity chapter, he sees national Integrity board members as helping to organize new chapters in urban areas and serving as liaison between homosexual Episcopalians and their bishops when necessary. He also sees them as a consciousness-raising group.

Dr. Louie Crew, Integrity's founder, said, "Two years of steady contact with hundreds of other gay Episcopalians have taught me how much we need to develop a sense of community, how much we are needed by each other, not to mention how much the next generation of gays needs to find the world and the Church safer places than we found them." —Ronny Gilmore

but in summary respondents are concerned about the issues because Convention's decisions will affect the future life and worship of the Church; because the issues are controversial and potentially schismatic; and because the issues affect them personally.

53. Six areas most frequently listed: adult education (622), evangelism (593), lay ministry (555), social action (471), Sunday school (468), administration/finances (376).

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# Summer was for youth

LOS ANGELES—Some 327 people participated in a 7,000-mile walk to raise money for CROP, Church World Service's community hunger appeal. Although ecumenically sponsored, Episcopal Stephen Commins, assistant rector of St. Augustine's-by-the-Sea, Santa Monica, instigated the idea. Wearing CROP buttons and raising blisters on their feet, the marchers raised \$11,000 to expand the Church's ministry to the hungry. —Photos by Drew Wales



WESTERN MASSACHUSETTS—Interested in increasing Bible study, six years ago Bishop Alexander Stewart began a youth team ministry which now also works with Roman Catholic groups. This year's teams taught vacation Bible schools, conducted Bible study groups, and visited children's parents. The Rev. James Mabonga, above, a Ugandan priest, helped; Peg Holt, right, coordinated two teaching teams. Beth Roth and Jeanette Doufour of St. Joseph's Roman Catholic Church, Salem, N.H., are the two "clowns" at far right.

—Photos by Richard Anderson



## Virginia youth teach in Mexico

For two weeks in August nine teenagers from St. Paul's, Richmond, Va., became volunteer Bible school teachers in Western Mexico. At the invitation of Bishop Melchor Saucedo, the young people taught Mexican children in Guadalajara, Los Mochis, and the villages of El Guayabo and Teroque Viejo.

The youth group raised money for the trip and for audio-visual and craft materials through backyard sales and a Mexican dinner. The special teaching equipment was left in Mexico as a gift.

The St. Paul Youth Group had participated in an earlier exchange with young people in the Diocese of Western Mexico in 1974.

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# Vote on women

Continued from  
page 1

Massachusetts deputy, commented: "The outcome was good, but the way it was done was almost better."

Presiding Bishop John M. Allin, who along with Deputies' President John B. Coburn, had been getting people of different persuasions together some months prior to Convention, surprised some convention-goers by proposing a compromise on female priests in his opening address.

"By mutual agreement this Church (can) provide for two different manifestations of the ministry," he said. "I propose that with mutual and trustworthy agreement women could be ordained and begin to serve as priests in some places in this household."

"Some bishops and congregations could accept women priests without requiring all bishops and all congregations to accept (them). No one is able to serve in every place he or she might choose, but each one can serve some place that God will choose," he said.

And many thought that speech set the tone. Some proponents of women's ordination praised Bishop Allin's leadership and hoped it might save their cause which they knew depended on a few key votes. The Rev. George Regas, chairman of the National Coalition for the Ordination of Women to the Priesthood and Episcopacy, said, "It isn't all it ought to be, but it's opening the door."

In the open hearing, however, the Rev. Perry Laukhoff, speaking for Episcopalians United, said the issue was a frontal clash between two irreconcilable positions. . . . We could not accept the Presiding Bishop's compromise."

Though the bishops eventually decided they did not want such a clause, observers credited Bishop Allin's offering of the option as one of the factors that produced a reconciling atmosphere. The Rev. Pat Park of the women's coalition, mentioned her own feelings about meeting representatives of the opposing side before the Convention. "I had always thought of the opposition as peripheral ghosts," she said. "But I discovered it's very hard to hate somebody you can see, feel, and touch."

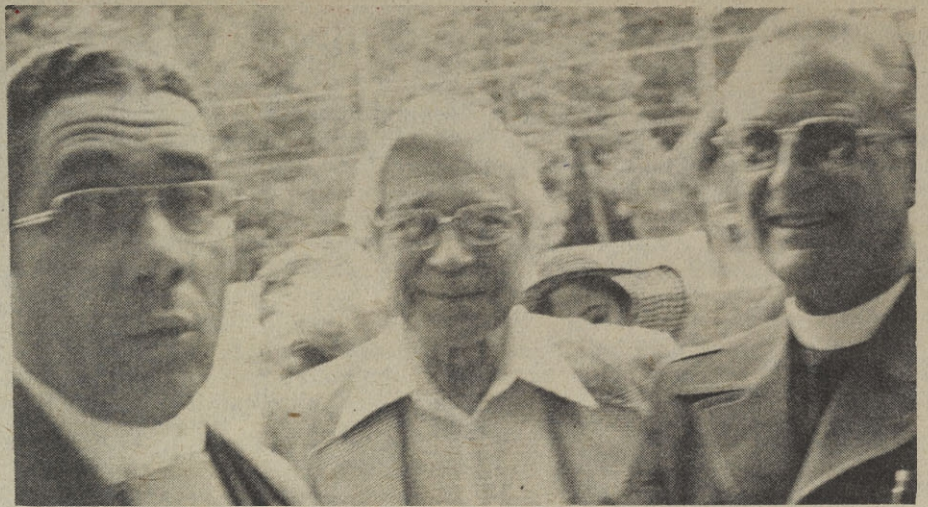
The open hearing on women's ordination attracted the largest crowd ever attending such a hearing; 34 people spoke and 22 others were signed up when the two-hour limit ran out. Few at Convention believed many minds were changed either way at that hearing, or in the extensive debates in the House of Deputies or Bishops, but most agreed it was important for people to air their views, and to be heard.

"The spirit of reconciliation was already in the process before the vote was taken," said Carol

Nichols, New Hampshire deputy. "There was a feeling of quiet waiting and listening, unlike the Louisville Convention where the tension was so great. We felt that somehow the Lord would speak."

Still to come in the second week is a decision on whether to allow the ordination of women immediately or to wait until January 1, 1977, when the decision would become effective if no other date is specified.

Asked at a press conference before the final action whether he would accept women priests, Bishop Allin said, "I have never been theologically convinced women should be priests. But I see the ramifications of more than that — of responding to God and working for the good of the Church, and I'll do my best to respond to that new situation."



**PRAYERS OF EPISCOPALIANS** around the world followed deputies and bishops to Minnesota. "My prayers can be there even if I can't," wrote Mrs. E. Kent Millsaps of Sewanee, Tenn., summing up the feelings of many who responded to Presiding Bishop John M. Allin's Call to Prayer. Across the country, over 600 members of the Diocese of Olympia gathered on August 31 at St. Mark's Cathedral, Seattle, for a Prayer Rally. Bishop Robert H. Cochrane (left) commissioned the diocese's deputation including the Rev. Canon Paul E. Langpaap, Seattle, (right).

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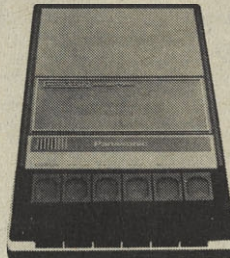
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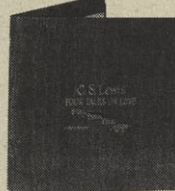
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## Can you help locate these clergymen?

A number of deposed clergy may be eligible for personal retirement benefits under new Church Pension Fund (CPF) rules, but CPF is having difficulty in locating the men.

The following conditions apply to deposed clergy affected by the rule change: (1) No benefits may be received before July 1, 1976.

(2) The minister must have been deposed before 1968 and must have acquired at least 10 years of credited service.

(3) The minister is eligible for personal

retirement benefits only.

(4) Retirement benefits are not payable until the minister reaches age 60 (for early retirement) and age 65 and after for normal retirement.

(5) The rule change also applies to clergy deposed before 1968 but restored after age 65.

CPF would like to locate the clergy on the following list and urges them, or anyone who knows their whereabouts, to contact the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

Jones, Charles M.	South Dakota	6/19/35	7/23/1874
Jones, Lester L.	Los Angeles	11/8/65	8/8/20
Jonnard, William A.	Kansas	10/12/39	11/22/1889
Juste, L. J. Felix	Haiti	12/3/49	10/8/04
Kellogg, Charles F.	New York	11/16/46	12/28/09
Kent, John H.			1879
Kernan, William C.	New York	10/8/52	1/18/00
Knebel, William S.	Albany	11/5/45	6/10/02
Koch, Arthur E.	S. W. Virginia	5/30/46	4/21/1897
Kueth, Romaine	S. Ohio	10/18/62	2/9/13
Lawrence, Thomas N.	Atlanta	1/5/31	12/19/1882
Lewis, George R.	Long Island	1/13/41	9/14/1887
Litsinger, Raymond S.	Maryland	12/12/35	9/9/1884
Machado, Ignacio D.	S. Brazil	4/13/34	7/9/1884
Mayo, J. Alvin	Ohio	11/17/65	3/15/09
Mellichampe, Edward W.	Arkansas	5/4/39	7/25/1881
Miller, Edward P.	W. Texas	12/30/65	5/10/24
Miller, James H.	Fond du Lac	3/21/66	7/6/29
Milton, Marshall M.	North Carolina	11/7/61	10/4/12
Mitchell, Melbourne	Indianapolis	11/16/45	4/5/00
Morgan, James H.	New York	5/11/56	7/20/17
Morley, Myron L.	Arkansas	5/27/42	11/15/1885
Morris, Robert D.	Pennsylvania	12/28/53	9/3/14
Mowrey, John D.	Massachusetts	6/2/39	8/7/1896
Mueller, William V.	S. Ohio	7/20/43	10/9/1894
Myers, Charles A.	California	8/12/60	10/4/12
McClintock, James, Jr.	Connecticut	6/23/55	9/24/15
McColl, James R.	Chicago	1/27/55	1/7/09
McDowell, John K.	Ohio	5/23/49	2/27/1895
McDowell, Robert F.	S. Ohio	7/7/31	9/29/1893
McElmury, Clark W.	Utah	8/20/55	1/2/12
McMurray, Robert S.	Fond du Lac	10/25/46	10/14/1887
Nava, Jose S.	Mexico	5/30/64	8/3/26
Newman, Victor E.	E. Oregon	11/22/46	11/21/1897
Nye, Rowland F.	Newark	10/19/53	4/27/1896
Odell, James L.	W. Massachusetts	9/23/64	9/1/25
Ottmann, Donald R.	Hawaii	7/19/33	6/13/1889
Pearson, Harry J.	New York	12/23/39	12/25/1895
Peeples, Robert E.	Georgia	6/27/63	1/13/18
Penberthy, Newton	Oregon	10/29/47	7/5/1899
Plenckner, Paul O.	Maryland	1/15/37	4/21/1875
Porter, Robert H.	W. Missouri	12/29/59	1/4/22
Potts, David M.	Tennessee	5/10/63	5/20/22
Prior, Henry W.	Florida	3/4/65	5/3/22
Ramos, Gerson	Mexico	5/16/59	7/1/17
Redenbaugh, Robert M.	Iowa	10/24/61	1903
Rehfeld, William K.	N. Indiana	10/30/54	8/19/11
Richey, Alban	North Carolina	10/12/56	1/8/01
Richey, Thomas	Connecticut	1/3/45	5/15/03
Ritchie, Charles A.	Haiti	6/3/58	5/23/13
Rockwell, Harrison F.	New York	1/5/34	6/27/1888
Rodgers, Edward E.	Long Island	11/20/48	6/22/07
Rose, Doane E.	W. Michigan	3/11/54	4/29/10
Rowley, Gregory A.	Erie	1/19/60	12/8/14
Ryland, Raymond O.	Virginia	6/4/63	3/7/21
Sandiford, Edgar C.	Pennsylvania	4/26/67	8/25/17
Schenk, Lewis F.	Atlanta	5/5/58	10/8/05
Scott, Thomas	Los Angeles	5/24/56	8/29/01
Shaw, Alfred	Chicago	10/12/45	11/12/1892
Shirley, John A.	Los Angeles	1/31/47	8/19/1886
Shrewsbury, Charles E.	Oregon	11/5/65	12/3/13
Shuart, Paul C.	New York	11/6/41	7/10/01
Sinclair, John N.	Rhode Island	6/23/62	1/11/06
Skipton, Edwin A.	Connecticut	2/23/62	12/18/19
Slater, Edward W.	Olympia	5/10/61	3/6/12
Smith, Clarence D.	Montana	2/1/57	6/10/15
Smith, Victor A.	Ohio	12/22/30	8/18/1885
Stanley, Kenneth G.	Ohio	1/24/53	5/16/06
Stevenson, John E.	Los Angeles	6/19/61	11/10/16
Stewart, Virgil P.	Milwaukee	12/24/53	5/17/07
Strem, Roger L.	San Joaquin	12/23/67	9/12/22
Stuhl, Allen M.	Panama & Canal Zone	8/31/67	5/1/31
Sullivan, Francis A.	Arizona	5/22/58	8/11/05
Swift, Milton J.	Rio Grande	12/26/45	8/30/1895
Taylor, John H.	Missouri	1/24/28	1/21/1887
Temple, John	Washington	12/31/35	6/20/1890
Temple, Sydney	W. Massachusetts	8/28/62	4/4/12
Thompson, Joellie H.	North Carolina	1/9/59	9/18/06
Tiebel, George R.	Long Island	9/8/63	9/27/17
Todd, Edwin W.	Fond du Lac	8/24/29	1/18/1886
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Van Couenhoven, Herbert W.	Georgia	3/13/53	12/18/1890
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West, Edwin E.	Texas	8/31/62	8/12/06
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Whipple, Charles E., II	Maine	5/7/54	9/22/13
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Woodward, Harry L.	Ohio	6/16/43	5/26/1889
Wright, Arthur R.	Alaska	11/1/38	10/26/1891
Wyckoff, William J.	Chicago	1/30/56	1911
Young, Frederic H.	Newark	6/8/48	3/2/05
Zell, Robert L.	Pittsburgh	6/8/59	6/9/22



## Utah has joint services

**BOUNTIFUL, UTAH**—The Bountiful Community Church (The United Church of Christ and the Episcopal Church of the Resurrection) added a new dimension to its life when Bishop Otis Charles of Utah and the Rev. George Otto, conference minister for the Rocky Mountain Conference of the United Church of Christ (UCC) presided at a joint baptism, confirmation, and Eucharist. The Rev. Elizabeth Skinner, UCC minister; the Rev. Don Proctor; the Rev. Don Mills; and the Rev. David Schmidt, all clergy of the Bountiful congregation, assisted them when they baptized 10 infants and young people and confirmed or received 24 into the congregation.

The two congregations already share a joint budget, church school and building, and many governmental functions. On the first Sunday of each month they also share the Eucharist.

"We are in many ways an experimental congregation for both of our traditions," says Father Schmidt, the Episcopalian on the staff. "For several years we have affirmed celebrated Eucharist as a proper expression of ecumenism. What we are trying to say is this is also possible for baptism and confirmation, particularly since the Trial Services of the Episcopal Church have said confirmation is a reaffirmation of baptismal vows."



The church conducted a 15-week confirmation course to prepare for the event. Father Schmidt and his wife, Norma, designed the curriculum and taught the classes, which focused on scripture, church history, and theology. The Episcopal students also learned about sacramental rites while UCC students learned about their group's unique role in the Reformation.

"We have a great deal of common heritage," says Mr. Proctor. "After all, Episcopalians emerge from the Church of England, and the UCC congregation has roots with the Congregationalists who broke off from the Church of England before its members sailed to America. I hope this will be a spark for a new tradition of co-operation between the two denominations."

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# Final results of opinion questionnaire

Beyond a doubt Episcopalians are deeply interested in the decisions General Convention will make these next days in Minnesota. That is the one clear fact from an attitude survey *The Episcopalian* conducted this summer.

In the September issue we reported the first gleanings from 5,504 responses to the questionnaire. Below are the final tabulations of all the answers received. In some cases—because people did not answer a question or because they checked two choices when they should only have checked one, or because more than one person answered on a questionnaire—the total numbers may be less or more than the total number of questionnaires received.

1. How interested are you in the decisions General Convention will make? Very interested (6,033) Somewhat interested (747) Not interested (46)

2. Do you think General Convention decisions are very important (4,338) important (2,013) not too important (354) to your parish life?

3. Can you list six issues on which General Convention will be asked to take action?\*

4. In which issues are you personally most interested?\*

5. Why?\*

6. Prayer Book revision has aroused much Church discussion. Which one statement below best expresses your personal feelings about this revision?

I do not want the 1928 Prayer Book revised at all. 2,766

I should like to have a Prayer Book with options in modern language as well as traditional language. 3,474

I have no strong feelings about Prayer Book revision. 265

7. Which one statement below best expresses your feelings about a Prayer Book?

A Prayer Book is most effective when people are familiar with it and can recite the words from memory. 4,416

A Prayer Book which uses antiquated language is out of step with modern Christianity. 1,630

8. The Draft Proposed Book of Common Prayer allows greater freedom of expression than the 1928 Prayer Book. Agree 3,878 Disagree 2,258

9. I hope General Convention:

adopts *The Draft Proposed Book of Common Prayer*. 1,172

slightly amends and then adopts the Draft Book. 1,083

rejects the Draft Book. 2,319

authorizes use of both the Draft Book and the 1928 Prayer Book. 2,128

I really don't care. 348

10. Have you used any of the trial liturgies regularly? (4,191) occasionally? (1,110) never? (165)

11. Have you seen *The Draft Proposed Book of Common Prayer*? Yes 5,590 No 1,113

12. Have you read *The Draft Proposed Book of Common Prayer*? Yes 4,423 No 1,975

13. Have you studied *The Draft Proposed Book of Common Prayer* in your parish? Yes 2,478 No 3,826

14. The other much-debated subject to come before General Convention is women's ordination to the priesthood and episcopate. How important do you think this is? Most important (3,513) Very important (1,815) Important (979) Not too important (424) No opinion (35)

15. Which one statement below best expresses your personal feeling about women as priests?

The Episcopal Church has a long tradition of not allowing women priests, and that tradition should be upheld. 1,912

There are adequate biblical reasons why women should not be ordained. 1,441

If women have a call to the ordained priesthood, the Church should test that call and ordain women who qualify. 2,435

Women should be given an equal opportunity in the Church. 1,465

16. If women want to be ordained priests, they should go to a denomination which already ordains women.

Agree 2,334 Disagree 3,785

17. Women should be ordained to the priesthood and the episcopate only when the Roman Catholic and Orthodox Communion favor such action.

Agree 1,327 Disagree 4,776

18. Women should be ordained only to the diaconate.

Agree 2,088 Disagree 3,982

19. I believe the women who have already participated in ordination services are:

validly, but irregularly, ordained priests. 2,943

are not in any way ordained priests. 1,927

are lawbreakers. 273

20. I think these women should (1,932) should not (4,455) be brought to trial for their actions.

21. I think the women who participated in ordination services did so because they:

were trying to bring justice to women and thought their act was one of Christian witness. 3,679

just wanted to make headlines and force their views on the Church. 2,119

I have no opinion on this question. 918

22. Choose one statement below which best expresses your feeling about General Convention's authority over the women who participated in ordination services.

General Convention should establish procedures to regularize their ordinations. 2,974

General Convention should censure their actions. 2,959

General Convention has no authority to act in this matter. 607

23. World hunger relief is another subject of interest to churchpeople. Choose the statement below which best characterizes your beliefs on this subject.

Less developed countries cannot expect the U.S. to bail them out if they don't help themselves by limiting their own populations. 2,663

We live in a global society and all countries are interdependent on one another. 3,819

24. The world hunger crisis is simply a scare tactic and a "fad" for the Churches. Agree 505 Disagree 5,691

25. Americans should make a conscious effort to limit their own food consumption. Agree 4,825 Disagree 1,318

26. Churchpeople must become involved in politics if they hope to alleviate the world hunger problems we now face. Agree 4,135 Disagree 2,260

27. The most effective way for parishes to combat world hunger is to work on hunger problems in their own communities. Agree 4,346 Disagree 1,847

28. Ecumenical relations are another issue in the Church. Episcopalians should continue (4,195) should terminate (2,102) unity negotiations with the eight other Church bodies which make up the Consultation on Church Union (COCU).

29. I am most interested in unity conversations with Roman Catholics (2,443) with Protestants (1,852) with the Orthodox (945) with all three (875).

30. Ecumenical endeavors which will have the greatest long-term effects are those on the local, parish level (4,065) on the national, denominational level (2,058).

31. Ecumenical relations are very important (2,575) important (2,227) not too important (1,818) to me personally.

32. Human sexuality is a subject of church study. Check the statements which best express your own view.

Homosexuality is sinful behavior. 2,205

Homosexuals are children of God and deserve the same nurture and rights the Church gives to all God's children. 3,420

A homosexual relationship can be a healthy, responsible relationship. 681

Homosexual behavior is an abomination to God. 1,575

I have no strong feelings on this subject. 838

33. The ordained ministry should be open to all who qualify regardless of sexual orientation.

Agree 2,208 Disagree 4,140

34. The Church should recognize homosexual unions.

Agree 774 Disagree 5,186

35. Homosexuality is a divisive, embarrassing subject and has no place in church discussions.

Agree 1,453 Disagree 4,685

36. Abortion has been discussed in many dioceses. How important do you think it is for the Church to take a stand on abortion? Very important (2,862) Important (2,238) Not too important (1,516)

37. Abortion should be a medical matter between a woman and her doctor. Agree 4,833 Disagree 1,686

38. Check the statement with which you most agree.

Christians should be most concerned with the right to life of an unborn fetus. 1,475

Christians should be most concerned about the quality of life and assuring that children are loved, wanted, and cared for. 5,243

39. The Church should (5,821) should not (634) provide counseling for women who are considering abortion.

40. I do (2,206) do not (4,274) know the Episcopal Church's current stance on abortion.

41. The purpose of Executive Council's Committee on the Church in Society is to survey the Church's social action policies. Which statement best expresses your feelings about social action in the 1970's?

The Episcopal Church should pull back from strong involvement in political and social issues. 2,652

The Church should be more deeply involved because of the many serious issues facing society today. 3,501

42. The Church should pay more attention to its own spiritual life and let other agencies deal with social problems. Agree 3,160 Disagree 2,414

43. Grants programs which assist minority members to develop their own economic base are a good way to respond to social problems. Agree 3,482 Disagree 2,308

44. One such Episcopal effort, General Convention Special Program, had an enormous (637) a little (1,418) no effect (3,968) on my personal Christian life.

45. The Church is still heavily involved with social action programs, but they are mostly undertaken on a parish or diocesan level. Agree 2,772 Disagree 2,438

46. Choose the statement which to you best defines lay ministry.

Lay ministry is enabling people to minister wherever they are. 4,115

Lay ministry is serving on vestries and altar guilds, teaching church school, ushering, etc. 1,581

47. The ministry of the Church is done best by clergy. Agree 2,731 Disagree 3,489

48. Evangelism should be looked upon as a recruitment method to obtain more church members. Agree 1,891 Disagree 4,376

49. Social action and evangelism are of necessity interrelated. Agree 3,194 Disagree 3,078

50. The Episcopal Church should be more involved in evangelism (3,838) should not worry about evangelism (544) should avoid being too evangelistic (1,254) is doing a good evangelism job (633).

51. Executive Council will ask General Convention to approve a churchwide capital funds drive. This is a good (2,842) poor (2,315) method of raising money for the Church.

52. Some people say General Convention decisions may cause schism. How real do you think this possibility is? Very real (2,493) Possible (3,106) Remote (909)

53. If you were asked to volunteer time, which area of the Church's life would interest you most? \*

I am:  
a lay person (5,448) female (3,855)  
ordained (926) male (2,770)  
Under 30 years of age (444) a General Convention deputy (134)  
30 to 50 (2,405) a women's Triennial participant (544)  
over 50 (3,789) a vestry member in my own parish (1,583)

Have you ever attended General Convention as a visitor or official? Yes (1,335) No (5,462)

\*See page 17



# IN THE DIOCESES

**BETHLEHEM**—A three-member youth team is now working on a pilot project to develop ministry to and by youth in the 14-county diocese in northeast Pennsylvania. Elaine Johnson is the team's adult leader; Jill Sheldrake and John Snyder are youth members.

**CHICAGO**—On Pentecost 185 parishioners of St. Giles' Church, Northbrook, under the leadership of the Rev. Charles O. Moore, tried to "see the world with the eyes of Christ" during a special service. In the church basement the people created the sermon by making collages from pictures of the world torn from over 600 magazines. After offering prayer for the Church and the world, they assembled the collages in the church and celebrated a festival Eucharist.

**DELAWARE**—Bishop William H. Clark has joined other religious leaders in calling for peaceful compliance this fall with a court-ordered plan for school integration in Wilmington and in New Castle County.

**TENNESSEE**—Bishop John Vander Horst is giving himself a birthday present—retirement. He announced he plans to retire Jan. 10, 1977, his 65th birthday. Bishop Coadjutor William E. Sanders will be installed at the January 22 opening service of the diocesan convention.

**NORTH CAROLINA**—The diocesan clergy association hosted the most recent meeting of the National Network of Episcopal Clergy Associations in Charlotte. The meeting welcomed Presiding Bishop John M. Allin and Bishop Richard B. Martin, Episcopal Church

Center executive for ministry, as well as 60 delegates to its three-day session.

**RHODE ISLAND**—A respectful request issued in 1972 that church organizations eliminate gambling in fund-raising apparently didn't work as well as Bishop Frederick Belden hoped; he recently re-issued it as "a directive and not a simple request." Gambling to raise money for parish support undermines the obligations of Christian stewardship, Bishop Belden said. He also decried state attempts to raise money by gambling in the form of a lottery.

**LOS ANGELES**—In a joint summer conference with the Diocese of

San Diego, 82 participants met at Claremont Men's College to explore "Spirit of 76—Chaos and Opportunity." The Rev. Alan W. Jones from the Center for Christian Spirituality, New York City, was the featured speaker. Courses on lay ministry, General Convention, *The Draft Proposed Book of Common Prayer*, and church history were also offered.

**NEW YORK**—The recent diocesan convention elected the Rev. Carol Anderson to the standing committee. A deacon on the staff of St. James' Church, Manhattan, she may be the only female deacon to serve on a standing committee.



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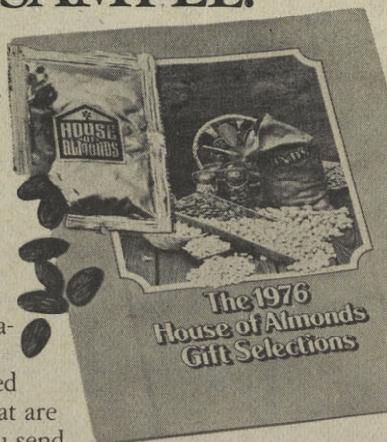
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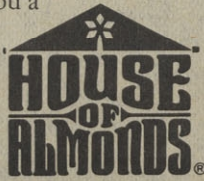
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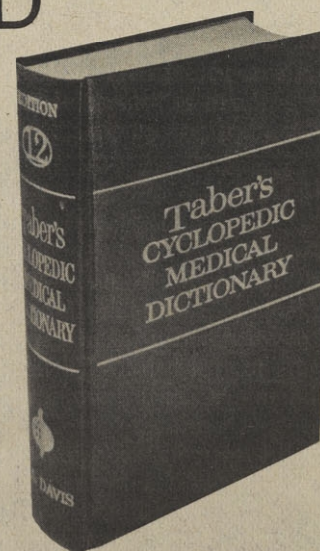


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